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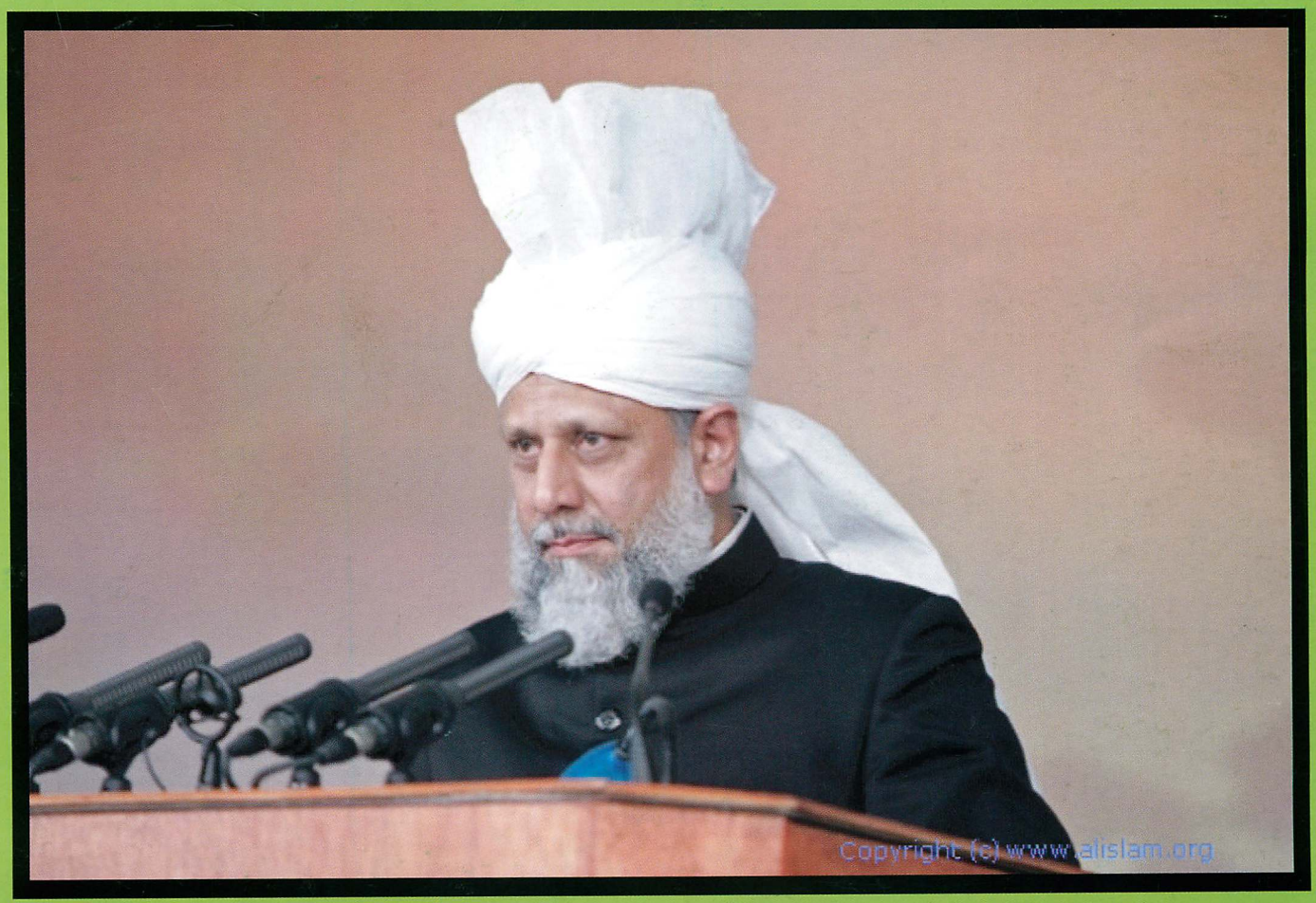
August 2005

The Ahmadiyya

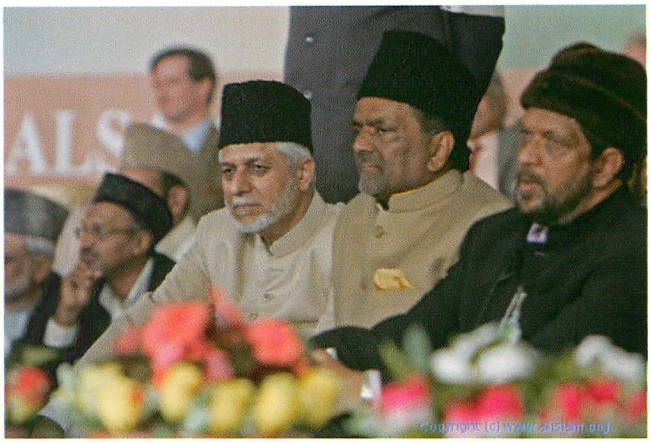
Gazette

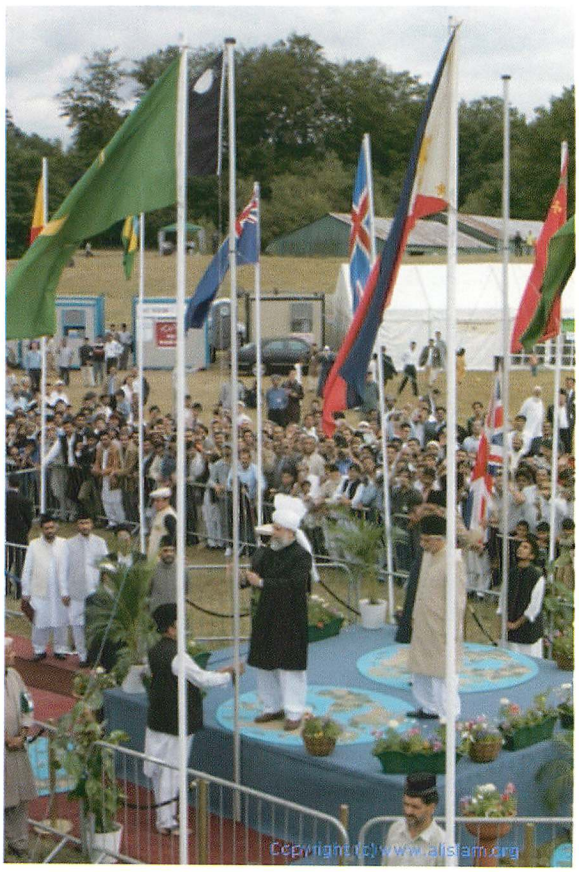
USA

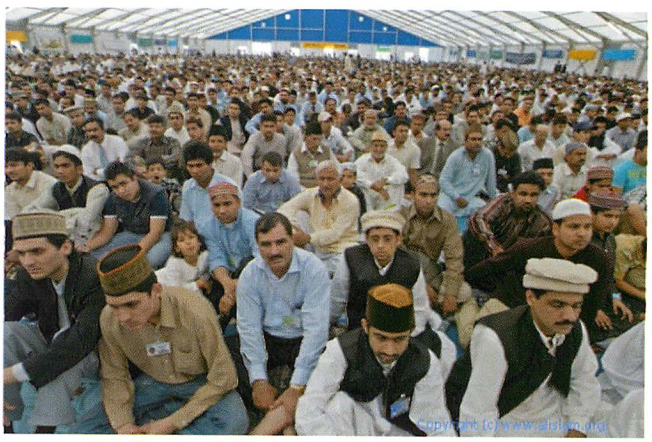


Hadhrat Khalifatul Masih V*(aba)*

addressing the audience of UK Jalsa Salana-2005







Scenes from UK Jalsa Salana-2005

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

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August 2005

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allah hu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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Al-Qur'an

The Holy Qur'an says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ؕ وَ اِنْ كُنْتُمْ جُنُبًا فَا طَّهَّرُوْا ؕ

O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your *wet* hands over your heads, and *wash* your feet to the ankles. And if you be unclean, purify yourselves *by bathing.* (5:7)

Al-Hadith

After perfoming the *wudu* (ablution), the following should be recited:

اَ شْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَ حْدَهٗ لاَ شَرِيْكَ لَهٗ وَ اَ شْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allāh. He is One and has no partner. And I bear witness that Muḥammad is His Servant and Messenger.

(Muslim and Bukhari)

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ

O Allah make me of those who seek forgiveness and make me of those who are cleansed.

(Kanzul 'Ammal Vol. 9, Kitābut-Tahhara Bab Adhkarul Wudu, Tirmidhi Abwabut-Taharat Bab ma Yuqala Badal Wudu)

Sayings of the Promised Messiah[as]

The Promised Messiah and Mahdi[as] has written about angels:

"The Holy Qur'an mentions three types of angels. First, the particles of earthly bodies and the faculties of souls. Secondly, Heaven, the sun, the moon and the clouds of the earth that are in operation. Thirdly, the higher powers above all these like Gabriel and Michael and others which are called *jum* in the *Vedas*. The Holy Qur'an uses the word angel very frequently. Everything that hears God's voice is His angel. Thus every particle of the world is an angel of God for it hears His voice and obeys Him."

(Nasim-e-Da'wat, pp 89-90)

The Promised Messiah and Mahdi[as] has described the following functions and characteristics of the angels:

1. They are the external means of the fulfillment of our spiritual needs.
2. Have an independent existence.
3. Carry out appropriate duties.
4. Do not move from their appointed places.
5. Are the life of the planets.
6. Sometimes appear in human form.
7. Are the cause of every change.
8. Man ranks higher than angels.
9. Every angel performs a specific duty.
10. Descend with the advent of a *Khalifah.*
11. Can be seen. (The angels, like God Almighty, are impercep tible beings. Those who possess insight behold angels with their spiritual eyes in their visions which they experience very often in a state of wakefulness.)
12. Are mediators for the spiritual development of man.
13. Distribute and regulate matters.

(The Essence of Islam. Vol. II, pp 141-186, 2nd Edition)

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A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V^aba

DELIVERED ON JULY 1, 2005

Jama'at Ahmadiyya and Khilafat are One and the Same Thing

Office-Bearers should Perform their Duties with Sincerity and Devotion

On 1st July 2005, Hadhrat Khalifatul Masih V^aba delivered the Friday Sermon in Canada. Hazoor said: Jalsa Salana Canada came to a successful conclusion last Sunday. These Jalsas have an atmosphere of their own, and even those Ahmadies who are not close to the Jama'at, when they come to these Jalsas, experience tremendous increase in sincerity and devotion to the Jama'at and to Khilafat. On these occasions we witness great scenes of love and fraternity because the Jama'at is strung together like beads and follow every command and gesture of Khalifatul Masih. Such sights are nowhere else to be seen. The relationship which the Jama'at has with Khilafat and the Khalifa has with the Jama'at is such that those outside can have no concept of it. How truly did Hadhrat Khalifatul Masih III^rh say that the Jama'at and the Khalifa are one and the same thing. This relationship becomes even more marked in these Jalsas. It pleases me to see that Jama'at Ahmadiyya Canada is far advanced in sincerity and devotion. But where we find loving hearts there are also the friends of Satan trying to stir up trouble. You need to beware against such people. If you hear anything that is in any way disrespectful, to the Jama'at or to Khilafat, you should immediately report it to the office-bearers, to the Ameer Sahib or write to me.

Hazoor said: I would like to say to all the Ameers and office-bearers in every country that you must not limit yourselves to your own circle. Every Ahmadi should have access to you and you should have a direct relationship with all sections and people of every level.

Hazoor said: Office-bearers have been appointed to serve, and they are a link in

the system of the Jama'at which is a part of the institution of Khilafat Every office-bearer should fulfill his duties with zeal and sincerity and in keeping with the demands of justice. They should be loved by their people, as has been mentioned in this Hadith: 'Your best leaders are those whom you love and who love you, and who pray for you and you pray for them."

Hazoor said: Office-bearers have not been appointed merely to give orders. They have been appointed as representatives of Khalifatul Masih to serve the people in keeping with the demands of justice. All responsibility lies with the Khalifa, but because of the ever-increasing work of the Jama'at, it is physically impossible for him to look into everything himself. That is why the office-bearers have been appointed as his representatives. But the ultimate responsibility still lies with Khalifatul Masih, who is supported by Divine help and succor.

Hazoor went on to address the members of the Jama'at and said: Your professions of loyalty and devotion to Khilafat shall only be considered genuine when you have adopted them in your lives. If you claim to love Khilafat for the sake of Allah, then you must also show full obedience to the system of the Jama'at, which is a part of the institution of Khilafat. You must purify yourselves and submit to every decision. If you mold your lives in this manner, your relationship with Khilafat shall become stronger and you shall also experience Allah's blessings. Always keep in mind these words of the Promised Messiah[as]. He once said in a state of anguish: "People of our Jama'at should not defame me after professing to be my followers."

The Promised Messiah[as] also said: "People of our Jama'at should show themselves to be distinct from others. After a person has pledged allegiance of *Bai'at* (to me), his behavior towards his relatives, neighbors and everyone else should become such that they should be forced to admit that he is no longer the same person."

Closing the sermon, Hazoor said: This is my last Friday in Canada. I pray that the love and devotion I have seen here may last forever. The majority who are well advanced in sincerity and devotion should try to bring along the weaker members as well. May Allah enable us to spread the message of Islam to this part of the world. May I always hear good news from you. Ameen.

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A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V[aba]

DELIVERED ON JULY 8, 2005

Today it is Only in Jama'at Ahmadiyya that we Find Extraordinary Sacrifices of Self and Property

On 8th July 2005, Hadrat Khaltfatul Masih V[aba] delivered the Friday Sermon at Baitul Futuh Mosque, London.

Speaking about his recent tours of Africa and Canada, Hazoor said: As a result of these tours, Jama'ats begin to progress in *Tarbiyyat*, in financial sacrifices and in *Da'wat Ilallah*. Because of the unique relationship the Jama'at has with Khilafat, these tours breath a new life into Jama'ats which had become inactive. All this is because we believe in the Promised Messiah[as] and act upon his teachings. This is what I have seen in Africa and also in Canada. May Allah enable every Ahmadi to build a special relationship with Him and to fulfill the purpose of the advent of the Promised Messiah[as]. The world direly needs to be called towards Allah. It is of the essence that we adopt in our lives the beauty of our faith and reveal it to others.

Hazoor strongly condemned the terrorist attacks which had taken place in London the day before, and said: These were acts of the greatest cruelty and barbarity; they have nothing to do with religion.

Hazoor went into some details of his recent tours and related instances of the great devotion and spirit of sacrifice he saw in the members of the Jama'at. Hazoor spoke about the mosques and prayer-centers being built in different countries. In Africa Hazoor laid the foundation stones for four mosques and formally opened six new mosques. African Ahmadies are vying with one another in the construction of mosques. In Canada, where Hazoor laid the foundation stones for three mosques, the Jama'at is also enthusiastically, participating in financial

sacrifices. One Ahmadi alone has taken upon himself to pay for the construction of a large masque in Vancouver. A big project is also under way in Calgary, which will be completed at a cost of 6 to 7 million dollars. Land has been bought in several other cities in Canada and buildings have been bought to serve as Prayer centers. One large building has been acquired along with 18 acres of land, and it has been paid for by a single Ahmadi.

Hazoor said: Nowhere but in Jama'at Ahmadiyya do we see such extraordinary scenes of sacrifices. The world is busy spending on pleasure and amusement, while Ahmadies spend seeking Allah's pleasure. Hazoor said: The money spent in the cause of Allah is never spent in vain; Allah returns it 700 fold or even more. These sacrifices enable people to progress in other virtues as well Allah showers His blessings upon them and they are able to remain steadfast upon the right path. Hazoor also praised the U.K. Jama'at and said that they are always at the forefront at every appeal and demand of the Jama'at.

Hazoor said: Since Jalsa Salana U.K. has the privilege of being the Central Jalsa of the Jama'at, a lot of people from all over the world come to take part in it. A new site has been acquired temporarily for this year's Jalsa and the arrangements may not be up to the mark. The workers have to keep this in mind and the visitors should try to bear up with any inconveniences. Hazoor said: U.K. Jama'at needs to purchase a larger place for the Jalsa, and members need to prepare themselves for it. More and more prayers are needed for the success of this Jalsa.

Hazoor closed the sermon with the prayer: May Allah enable every Ahmadi to progress in virtue, to acquire Allah's pleasure and to tread the path of righteousness. Ameen.

(Ch. Hameedullah)
Wakil A'la,
Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,
Rabwah.

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THE HOLY PROPHET'S[saw] MIGRATION TO MEDINA

Hadhrat 'A'ishah[ra], the wife of the Holy Prophet[saw] related: "Ever since I reached the age of discretion, I found my parents to be Muslim. There was not a day that the Holy Prophet[saw] did not visit our house, either in the morning or in the evening. During the period when Muslims were undergoing severe trials and were severely oppressed by infidels, which had made their lives unbearable, Hadhrat Abu Bakr[ra], like many others, also left his home with the intention to migrate to Abyssinia. When he reached a place called *'Barkul Ghama'*, Ibn Daghinah, a leader of the *Qarah* tribe, met him. He asked, Abu Bakr[ra]! Where are you going?' Hadhrat Abu Bakr[ra] responded, 'My people have expelled me. So, I wish to travel around the world and worship Allah.' Ibn Daghinah said: 'O Abu Bakr! A person like you should neither leave the city nor be expelled by others. You try to re-establish the lost virtues, strengthen the ties of kinship, help the poor and the weak; you are hospitable to guests, and are always ready to help the people in need. I give you my protection. Go back to your home and worship Allah.' Thus, Hadhrat Abu Bakr[ra] returned home while Ibn Daghinah accompanied him. In the evening, Ibn Daghinah, roamed around the town and met elders and the revered people of the 'Quraish'. He told them: 'Such a beneficial person like Abu Bakr[ra] should not leave the town. You are expelling a person who re-establishes the lost virtues, strengthens the ties of kinship, helps the poor and the weak; he is hospitable to guests and is always ready to help people in need.' The Quraish did not belie what Ibn Daghinah had said about Hadhrat Abu Bakr[ra] and accepted his guarantee of protection given to Hadhrat Abu Bakr[ra]. However, they asked him to tell Hadhrat Abu Bakr[ra] that he should worship, offer Prayers and recite the Qur'an in his home. He should not hurt their feelings by worshipping in public. 'We fear that our women and children will be influenced by it and will be tempted to accept his beliefs.'

Accordingly, Ibn Daghinah told Hadhrat Abu Bakr[ra] what the Quraish had said to him. Respecting the conditions of the protection, Hadhrat Abu Bakr[ra] worshipped Allah at home and did not offer his Prayers or recite the Holy Qur'an in public. After sometime, Hadhrat Abu Bakr[ra], thinking over the situation, built a mosque in his home and started to offer Prayers and recite the Holy Qur'an in his mosque. Soon women and children of the polytheists started coming in large numbers to Hadhrat Abu Bakr[ra]. They were amazed to see him praying as he used to pray to God Almighty with humility and tears in his eyes. While reciting the Holy Qur'an, he wept profusely as he had no control over his emotions. Seeing this, the leaders of the Quraish became nervous, and they talked with Ibn Daghinah about it. They told him: 'We had accepted your guarantee of protection to Hadhrat Abu Bakr[ra] with the condition that he will worship, offer Prayers and do recitation of the Qur'an in his house and not in public. However, he has failed to follow the conditions of the protection. He has built a mosque in his house and worships his Lord openly. We fear that our women and children will be affected by this. You ask him to refrain from worshipping in his mosque. If he agrees to worship in the limits of his house, he can stay under your protection. Otherwise, ask him to surrender your gaurantee of protection to you. We do not

want to disgrace the gaurantee of protection given to him by you. At the same time, we can not let Abu Bakr[ra] practice his beliefs openly.'

Hadhrat 'A'ishah[ra] said: "Ibn Daghinah came to Abu Bakr[ra] and said: 'You know the conditions under which I had given you my protection. Either adhere to the conditions or surrender my protection, because I don't like people saying that my protection has been disgraced.' Hadhrat Abu Bakr[ra] told him that he was surrendering his guarantee of protection back and is happy to be under the protection and security of Allah.

In those days, the Holy Prophet[saw] was in Mecca. He had told Muslims that in his dream he had seen the place of migration. The place had date orchards and lay between two valleys. Thus, a few companions of the Holy Prophet[saw] migrated to Medina and some of those who had migrated earlier to Abyssinia also moved to Medina. Hadhrat Abu Bakr[ra] also started to make preparations for migration to Medina. When the Holy Prophet[saw] came to know that Hadhrat Abu Bakr[ra] intended to migrate to Medina, he told him to wait, because he thought he would also be given permission by God Almighty to migrate. Hadhrat Abu Bakr[ra] said, 'May my father and mother be an offering for you! Do you really hope so?' The Holy Prophet[saw] said:,'Yes.' Thus, Hadhrat Abu Bakr[ra] stopped making preparations for migration so that he could migrate along with the Holy Prophet[saw]. Furthermore, he made ready two camels in excellent condition for traveling by keeping them at home for four months and feeding them leaves of the acacia tree."

Hadhrat 'A'ishah[ra] said: "One day, while we were at home, around noon time someone informed Hadhrat Abu Bakr[ra] that the Holy Prophet[saw] was coming with his head covered with a sheet of cloth, whereas he never before came to our house at noon time. Bewildered, Hadhrat Abu Bakr[ra] arose saying, 'May my father and mother be an offering for the Holy Prophet[saw]. By God! There must be something very important which has brought the Holy Prophet[saw] at this time.'

When the Holy Prophet[saw] arrived, he asked permission to come in. After getting permission, he entered the house and said to Hadhrat Abu Bakr[ra], 'I have to talk to you about an important matter. Therefore, send the other people sitting here outside.' Hadhrat Abu Bakr[ra] said: 'May my father and mother be an offering for you[sa]! No one is an outsider. Everyone belongs to your household.' Anyhow, the Holy Prophet[saw] told Hadhrat Abu Bakr[ra] that he had been granted permission by God Almighty to migrate. Hadhrat Abu Bakr[ra] said, 'Will you please let me accompany you?' The Holy Prophet[saw] said, 'Yes.' Then Hadhrat Abu Bakr[ra] said: 'Hazoor, my father is sacrificed for you! Take one of these two camels.' The Holy Prophet[saw] said, 'Alright. However I will pay for the camel.' "

Hadhrat 'A'ishah[ra] said: "For the journey, we prepared baggage and provided provisions for both of them in a sack. My sister Asma' tore a portion of her waist band and tied the mouth of the sack with it. That is why she came to be known as *'Dhatan Nitaq.'* Hadhrat 'A'ishah[ra] says: "Both the Holy Prophet[saw] and Hadhrat Abu Bakr[ra], after leaving Mecca, hid in a cave in the *Thaur* mountain. They hid there for two to three nights. My brother 'Abdullah, at that time, was quite young, strong, and efficient. He used to mix with the Quraish of Mecca and memorize whatever he heard. At night, he used to go to the cave

and give all the news. Just before dawn, in the darkness, he used to come back to Mecca, as if he was in Mecca throughout the night.

Hadhrat Abu Bakr[ra] had a slave, 'Amir bin Fuhaira, who used to take care of his goats. Around Isha' Prayer time he used to bring goats near the cave and give fresh milk to the Holy Prophet[saw] and Hadhrat Abu Bakr[ra] for drinking. He also used to come back home just before the break of the dawn. He did so every night.

The Holy Prophet[saw] and Hadhrat Abu Bakr[ra] hired a person belonging to *'Bani Vail"* tribe to show the way. He was an expert in showing the way and knew every nook and cranny of the land. Although he was an infidel, he was a reliable person. Therefore, both the Holy Prophet[saw] and Hadhrat Abu Bakr[ra] put their rides under his supervision and told him to bring their rides near the cave, early in the morning, after three days. Thus, The Holy Prophet[saw], Hadhrat Abu Bakr[ra], 'Amir bin Fuhairah, and the guide left the cave. The guide adopted the coastal route to travel to Medina.

Ibn Shahab related that 'Abdur Rahman bin Malik Mudalji, nephew of Suraqah, told me that his father told him the following which he had heard from his brother, Suraqah: 'Messengers from the infidels of Quraish came to us and told us that the Quraish had fixed a bounty of 100 camels each, for either killing or bringing back alive the Holy Prophet[saw] and Hadhrat Abu Bakr[ra]. Suraqah said: 'One day, I was sitting in the company of my people when a person came and said: O Suraqah! I have seen some people traveling along the coastal route. I think that they were Muhammad and his companions. Suraqah stated that he realized that the travelers were the party of Muhammad, however, to dodge them he said: 'They can't be Muhammad and his party. You must have seen so and so who has just passed in front of us.' Anyway, I stayed for a short period of time in the company of my people and then silently slipped away to come to my home. I told my servant to bring my horse to the other side of the hillock and wait there till I came. I took my arrows and jumped out from the back of my house. After traveling, while hiding from the people in the high areas, I reached my horse. After mounting the horse I galloped swiftly. When I reached near the caravan of the Holy Prophet[saw] my horse slipped and I fell down in front of the horse. I got up fast, reached my quiver, and picked an arrow to take an omen whether I will be able to hurt these people or not. However, I got the omen which I did not like. I did not accept the bad omen and mounted the horse again. The horse took me so near the caravan that I could hear the recitation of the Holy Qur'an by the Holy Prophet[saw]. The Holy Prophet[saw] did not look back. However, Hadhrat Abu Bakr[ra] repeatedly looked back towards me. In the meantime, both front feet of my horse sank up to the ankles in the ground. I got off the horse quickly and scolded the horse. The horse tried to get up and take her feet out of the ground. When the horse stood up straight and pulled of her feet out of the ground, a severe dust storm rose like rising smoke. At this, I again took an omen from my arrows. I picked the same arrow which I did the last time. At this, with a loud voice, I called the caravan of the Holy Prophet[saw] and I pledged them peace and security. Hearing me, the caravan stopped. After mounting the horse, I reached near them. All that had happened to me while I was following the caravan had convinced me that the Holy Prophet[saw] would definitely succeed and gain power. So I told the Holy Prophet[saw] that his people had fixed a bounty for catching and bringing him to them. I told the Holy Prophet[saw] other matters including the intentions of his people. I told

them that I wished to offer them some provisions for the journey and other things. The Holy Prophet[saw] did not accept my offer. However, he asked me to keep the secret about them and not to tell it to anyone. At this occasion, I also requested the Holy Prophet[saw] to write an undertaking of peace and protection for me. The Holy Prophet[saw] told 'Amir bin Fuhairah to do so. He wrote an undertaking on a piece of leather. Then the Holy Prophet[saw] restarted traveling.' "

Ibn Shahab related that 'Urwah bin Zubair told him: "During this journey, Hadhrat Zubair[ra] who was coming back from Syria with a trade caravan also joined the Holy Prophet[saw]. Hadhrat Zubair[ra] presented white clothes as a gift to the Holy Prophet[saw] and Hadhrat Abu Bakr[ra], which they wore. Back in Medina, people had come to know that the Holy Prophet[saw] had left Mecca and was on his way to Medina where he was about to reach shortly. Therefore, every morning they came to Medina's high and plain open space dotted with black stones called *Hurrah* and waited there for the Holy Prophet[saw]. They used to leave by noon time. One day, they stayed at the open space for a long time before returning to their homes. They had just reached their homes when a Jew went to the top of a hillock for his own errand. He saw the Holy Prophet[saw] and his companions who were wearing bright white clothes coming towards the town. Slowly, their faces became clear. Seeing them, the Jew shouted involuntarily, 'O Arabs! Here he is for whom you have been waiting for days.' As soon as the Muslims heard him, they ran with their armaments towards the Holy Prophet[saw] and received him with great enthusiasm in the center of the '*Hurrah.*' The Holy Prophet[saw] along with all the Muslims turned to the right and stayed at the house of 'Umru bin 'Auf. It was the second day of Rabi'ul Awwal. Hadhrat Abu Bakr[ra] talked with the people, while the Holy Prophet[saw] sat silently, constantly thinking. Those Ansar who had not seen the Holy Prophet[saw] thought Hadhrat Abu Bakr[ra] was the Holy Prophet[saw]. When sunshine warmed the side where the Holy Prophet[saw] was sitting, Hadhrat Abu Bakr[ra] made shade over the Holy Prophet[saw] with a sheet of cloth. Then the people realized that the person protected from heat with the sheet was the Holy Prophet[saw]. The Holy Prophet[saw] stayed at Bani 'Umru bin 'Auf for more than ten days and there he laid the foundation of the mosque which is mentioned in the Holy Qur'an:

لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوٰى

A mosque which was founded upon piety (9:109)

The Holy Prophet[saw] led the Prayer in this mosque. Then he mounted his camel and went to the town of Medina. His camel stopped and sat at the place where nowadays *'Masjid Nabwi* is located. Muslims started offering their Prayers at this place temporarily. It belonged to two orphan brothers named Suhail and Sahl and was used as an open land for drying fresh dates. The orphan brothers were living under the supervision of Asad bin Zurarah.

Anyhow, when the camel of the Holy Prophet[saw] sat on the land, the Holy Prophet[saw]

Said: "This is our destination." Then the Holy Prophet[saw] called both children to whom the land belonged and discussed the price of the land so that a mosque could be built there. Both children told the Holy Prophet[saw] that they presented the land to him as a gift. However, the Holy Prophet[saw] did not accept the gift. He bought the land by paying the price of the land and built a mosque there which is now known as 'Mosque of the Prophet[saw].' During the construction of the mosque, the Holy Prophet[saw], along with others, used to pick and carry bricks and recite the following couplet:

هٰذَا الْحِمَالُ لَا حِمَالَ خَيْبَر

هٰذَا اَبَرُّ رَبَّنَا وَ اَطْهَر

And also:

اَللّٰهُمَّ اِنَّ الْاَجْرَ اَجْرُ الْاٰخِرَهْ

فَارْحَمِ الْاَنْصَارَ وَالْمُهَاجِرَهْ

This is not the load we had at the occasion of Khaibar
This is a task which has been declared by God as holy and virtuous
O my Allah! The real reward is the reward of the next life
Have Your Mercy on the Ansar and Muhajirin "

(Bukhari bab hijratun Nabi ilal Madina)

From Hadiqatus Salihin:Translated by Karimullah Zirvi

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BIRTH ANNOUNCEMENT

God Almighty has blessed us with a grand daughter on September 2, 2005.
She has been named **Alina Ahmad Khan**

She is the daughter of Sajid Ahmad Khan (my oldest son) of Nashville Jama'at.

She is a great grand daughter of Hadhrat Nawab Mubarka Begum Sahiba[ra]
(daughter of Promised Messiah[as]) on my side, and
she is also a great grand daughter of Hadhrat Musleh Mau'ood[ra] on her mother's side.

Prayers are requested for her long healthy life and that Allah may make her a beneficent person for humanity, Islam and Ahmadiyyat and be blessed with spiritual as well as mundane stature.

Hamid Ahmad Khan

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FRIDAY SERMON

DELIVERED BY HADHRAT KHALIFATULMASIH V[aba]
ON JUNE 24, 2005

Raise the standard of your worship and devotion in order to enjoy Divine protection

(We are pleased to present the sermon which Hadhrat Mirza Masroor Ahmad[aba], Khalifatul Masih V delivered in the inaugural session of Annual Jalsa of the Canada Jama'at. Mr. Lutfur Rahman Mahmood has rendered it into English. – Ed.)

After Tashahud, Taawwuz and recitation of Al-Fatihah, Hazoor said:

By Allah's Grace, with the Friday sermon, the Annual Jalsa of the Canada Jama'atwill be formally inaugurated. May Allah make this gathering a source of great blessings for all participants and extend them to all those who could not attend it on account of circumstances beyond their control. I further pray that the Jalsa may bring in its wake all the choicest blessings of Divine nearness, coupled with righteousness, fully realizing the aims and objectives for which the Promised Messiah[as]. had launched the idea of annual conventions. That could be best achieved if we proclaim and establish Allah's Oneness and bring about a practical change in our lives, in addition to perpetuating the teachings of virtuous conduct to our succeeding generations.

Referring to the aims and objectives of the Annual Jalsa, the Promised Messiah[as] points out:

> 'The real purpose of the Jalsa was to bring about a great change in the lives of the adherents of our Jama'at so that their hearts are inclined to the hereafter and are enlightened by manifestations of God-realization, namely piety, righteousness, pious fear of God, mutual love, and fraternity so that they could serve as models for others. Moreover, humility, courtesy and truthfulness should be inculcated in them so that they should exhibit a zeal for rendering great services in the cause of faith.'

Belief in Allah and the Hereafter

These are the objectives towards which the Promised Messiah[as] has invited us. Only that person can think about the hereafter who not only believes in the Omnipotent and Omniscient God but also fears His wrath. Such a person actually believes that his Maker and Creator is the One Who succors and sustains him, blesses his job or business, accepts graciously his worship and devotion, and showers His blessings upon him. He firmly believes that by leading a virtuous life and by serving God and man, he can have a share of God-given bounties. For all those who adhere to this thinking, Allah fulfills His eternal promise of bestowing His blessings upon them.

Faith in Allah's Oneness

But such favors manifest only for those who demonstrate unwavering faith in Allah's Oneness and adhere to righteousness. In other words it occurs when we submit to Allah completely in every split second. Through complete submission to God's

commandments, we will be able to manifest God-realization, righteousness sympathy for mankind, mutual love and fraternity. Only after that accomplishment, according to the wish of the Promised Messiah[as] we will be able to serve as a model of the Islamic way of life.

Call for Self-appraisal

All of us should do a kind of self-assessment on how far we have succeeded in serving as the above-mentioned models?

Have we attained the anticipated standard of brotherly love?

Where do we stand with respect to humility and unpretentiousness?

Can we claim that the spirit of preferring our brother's needs over our own, has been duly infused in us?

Do we really believe that in the heart of our hearts, we consider ourselves the lowest of the low in the light of the teaching regarding lowliness?

Have we attained that high level of adherence to truth that can embolden us to bear witness against ourselves and against our kith and kin?

Are we really in a state of readiness to make all sorts of sacrifices for the needs of our religion? Or are we merely in the habit of deriving satisfaction from popular slogans?

Are we sincere in preaching and establishing Allah's Oneness on earth?

There is a need of careful soul-searching. It should not happen that our bold claims of a relationship with God are practically contradicted by the minor idols, which are hidden in our hearts.

Observance of Obligatory Prayers

Observance of the five prescribed Prayers is extremely important. Ahmadies should not exhibit a lethargic attitude in the matter of obligatory Prayers. I have noticed with concern, some sort of erosion in this important sector. At times, during *mulaaqat* sessions, I question visitors about their observance of Prayers. Some answers are not straightforward and betray the negligence of daily Payers. There is no ambiguity in the Divine command regarding Prayers:

'Observe Prayer in the prescribed form; verily Prayer is enjoined on believers to be performed at fixed hours.' (4:104)

With reference to the above verse the Promised Messiah [as] says:

'By nature I like to offer Prayers at their fixed hours and highly value the Divine command to that effect.'

There are many among us who not only show weakness in the matter of observing Prayers, but also at times, ignore them altogether. Can such people claim that they obey the following Divine command?

'Watch over Prayers, and the middle Prayer, and stand before Allah submissively.' (2:239)

Every Ahmadi should carefully observe the obligatory Prayers at the fixed hours. That would help him to attain a high standard of devotion and worship, which in turn will make him worthy of Divine protection. That is what our linkage with Allah's Oneness demands from us. An individual who neglects *Zuhr* Prayer, on the pretext of absorption in job or work, cannot claim that he is among those who 'watch over Prayers and the middle Prayer.' Such a person practically demonstrates that his job or work protects his interests and not God Almighty. Likewise, the neglecting of *Fajr* Prayer on account of sleep does not support the claim that the believer in reality cherishes love and fear of his Maker and Creator. The same applies to any other prescribed Prayer, which is not observed at fixed hours, without a valid excuse. In fact every Prayer, thus omitted, would bear a testimony against his claim of fearing

God. Those who disregard the observance of the daily Prayers, should not lament that their supplications are not granted by God Almighty. A serious effort to safeguard the observing of obligatory Prayers would save us and our generations from sins and moral lapses. Children would certainly emulate their parents' seriousness regularity and punctuality in Prayers. In turn that would prove a blessing in disguise for the parents who would be relieved of the worries concerning the possible harmful effects of living in the West. The worried parents often write to solicit prayers for their children who are exposed to a vicious environment. Such parents are advised to induce their children to become regular observers of five daily Prayers, which would automatically save them from contracting spiritual and moral infection. God Almighty proclaims in the Holy Qur'an:

'Prayer restrains one from indecency and manifest evil'

(Al-Ankabut: 46)

It means that Allah the Almighty extends His comprehensive protection to all those who sincerely observe the prescribed Prayers, by integrating them in piety, righteousness and purity.

The Jalsa and the Obligatory Prayers

In the Jalsa days, the most important assignment for those who are weak and careless in respect of Prayers, is to make a firm pledge to observe Prayers on the appointed time and in accordance with the prescribed requisites. During Jalsa days, on account of the religious gathering and my busy schedule, at times Prayers are joined [in accordance with the leave granted by Islamic Jurisprudence]. The youngsters should be taught in unambiguous terms that the joining of the Prayers is an exception, not the normal and regular way of observing Prayers. The prescribed Prayers must be observed at the appointed hours. The Prayers should never be joined for lethargy, convenience or for some other worldly factor. The individuals, who neglect Prayers out of lethargy or habitually join Prayers, should take advantage of the Jalsa to turn over a new leaf by soliciting Divine help. Satan is well entrenched in every nook and corner with the view of instigating men to rebel against God. I urge you to rise against Satan. Seek refuge in Allah to defeat the accursed Devil. The Holy Prophet Muhammad[saw], whose days and nights were spent in Allah's devotion, used to seek Allah's protection. Hadhrat Abdullah bin Abbas[ra] reports the following words attributed to the Holy Prophet[saw]:

'Oh Allah, I seek Your refuge by imploring Your Honor and Dignity. You are to be worshipped alone. You will live forever while all humans and the Jinn are bound to taste death.'

Each and every one of us is expected to believe that only God Almighty will live forever and is capable of keeping us alive; everything else is destined to perish. He alone is to be sought for help and grace, to enlist us among His devoted servants.

Significance of Human Rights

Once the believers attain higher standards in devotion and worship, other good deeds, which are helpful in attaining nearness to God, automatically attract them and they march forward in His path. Once again I reiterate that the rights of Allah's creatures should be sincerely respected. It is Islamically incomprehensible that a believer who is particular in observing Prayers but at the same time is found guilty of usurping people's rights. The two scenarios cannot fit in the Qur'anic description of a sincere worshiper, i.e. the observer of Prayers. A sincere observer of Prayers cannot be a usurper of human rights. The Holy Qur'an refers to that type of worshiper in the following verse:

'So woe to those who pray'

(Al-Ma'un:5)

Therefore, it is necessary that each one among us should

continuously examine his or her position as a worshiper in the light of the Qur'anic expectations with reference to human rights, i.e. interpersonal relationships. Islam expects that we should act as promoters of love, fraternity and peace. The Promised Messiah[as] exhorts his followers:

'Serve as models of humility, mutual love and brotherhood.'

A believer can achieve a higher standard of righteousness only when he is fully prepared to make sacrifices for the sake of his brother out of love and humility. He, who is devoid of humility, is devoid of righteousness. He, who fails to treat his wife and children with compassion and mercy, has not been blessed with righteousness. The spouses, who fail to respect their partners' rights, are devoid of righteousness. The office-bearers, who take advantage of their position, are devoid of righteousness. Every heart that is polluted with arrogance and haughtiness is devoid of righteousness. He, who treats others with contempt, considering himself knowledgeable, is devoid of righteousness.

Humility and Lowliness

The people who along with their worship and devotion, manifest lowliness and humility and hold Allah's servants and creatures in esteem and honor their rights and regard their difficulties as their own, are the ones who are destined to win His choicest blessings. The following tradition of the Holy Prophet Muhammad[saw]. refers to this class of people:

'On the day of resurrection, Allah the Almighty would call out, 'where are the people who used to love one another only for the sake of My Majesty and Grandeur? Today, in the absence of any other shade or comfort, I would accommodate them under the shade of My Mercy.'

Imagine the high status of that class of people who would be entitled to that preferential treatment on that fearful day. This is the spirit which should pulsate in the heart of every Ahmadi. As followers of the Promised Messiah[as], you are the people who have been charged with the responsibility of global reformation in the present age. Hence the claim of cherishing Divine love must be translated into an ardent wish and will to absorb Allah's pleasure, which at the same time should manifest in the love for your fellow human beings. Work hard to attain that goal so that you too could entertain the wish of being blessed with a space under the promised shade of Divine Mercy.

The Jalsa and the Cleansing of Hearts

The Annual Jalsa provides an environment, which helps the participants to undergo a process of self-purification. The attendees should embark upon a training program leading to a great change. Those who are not on speaking terms with their brothers should forgive them and ensure a new beginning with a hearty embrace. Let them erase all traces of malice and grudge from their hearts and replace them with goodwill, emanating from blessings of sincere devotion to their beloved God. Make the Jalsa an occasion to renew the pledge to forgive others, by forgetting the wrongs done by them, thus getting rid of the tendency to retaliate in the same coin. That approach would make them true believers, whose acts of worship would be accepted by our Gracious Lord, encompassing their good deeds in the sector of human rights and humanitarian services. That favor would strengthen the bonds of brotherhood. Hadhrat Nu'man bin Bashir[ra] reports the following words of the Holy Prophet Muhammad[saw]:

'Mutual mercy, love, and graciousness makes the believers to function like a body. When an organ aches, the whole body experiences sleeplessness and fever.'

May Allah empower you to identify collectively, whenever and wherever social evils raise their ugly head in your community and environment.

Marital Conflicts and Spousal Vendetta

It pains me to point out that in Canada marital peace is deteriorating alarmingly. I hold the parents of the spouses concerned responsible for wrecked marriages and broken homes. These parents seriously lack patience and forbearance. The groom's parents sow the seeds of mistrust of their daughter-in-law in the heart of their son merely for the fear that the son might be hijacked by his wife. They try their utmost to see that the newly-weds should not have any type of understanding or mutual trust. The other contributing factor is the very nature of the marriages that are arranged from Pakistan or other countries involving Canadian spouses. Some of these marriages come to an abrupt end after the husband's arrival in Canada. Such husbands should fear the wrath of God (for the crookedness of their intentions and behavior.) They should have appreciated the favors done by their in-laws. These husbands, despite their deficient academic credentials, are financially assisted by their in-laws to travel to Canada, for which they might have paid more than a million rupees to some agent. Some husbands, after arrival in Canada force their in-laws to reimburse them for their traveling expenses/ticket etc. Once in Canada, they show their true color by employing all sorts of tricks. Either the groom finds another spouse, or goes ahead with a new marriage preplanned prior to landing in the country. Some of those men go to the extent of scandal mongering and character assassination of their discarded spouses. Their parents, residing in Canada or in Pakistan, actively participate in their wicked and odious campaigns.

Equally guilty are some mothers who instigate their daughters to make different demands from their husbands. Such parents too should fear God's wrath. Moreover, husbands belonging to that category, covet the property and possessions of their wives. In some cases, even after they have been blessed with children, the greedy husbands, taking advantage of joint account-ownership, cunningly seized funds and property, after dumping their wives and children. Some husbands divorce their wives after barraging them with nefarious and despicable allegations. The *Qaza* department of the Jama'at should never accept such cases for hearing. Rather the Jama'at should recommend such individuals for removal from *Nizam-e-Jama'at*. The Jama'at should take notice of this filth, which is spreading in Canada and other Western countries.

Sadistic Mentality

Another painful aspect of this plight is that these people derive pleasure by subjecting others to persecution and mental torture. They write defamatory letters to the concerned families with view to sabotaging marriage proposals. These people have the least cognizance of Allah's displeasure or His wrath. The Holy Prophet Muhammad[saw]. has taught that believers should not only be united but also be profoundly sympathetic to one another.

The spousal relationship is a stronger and deeper linkage as compared with ordinary fraternal relationships arising out of common belief and faith. Marriage is a highly sanctified contract, in which you make a pledge involving God as a witness, that you would fear Him in discharging all mutual obligations. The Islamic marriage also covers the pure intention and resolute promise that the spouses would forward such good deeds that would jointly build their future, including elevation of their ranks in the Hereafter, not forgetting the raising of pious offspring. The spouses make this pledge in the name of God Who is *Khabir*, the All-Knowing. One can cheat and mislead the whole world but cannot outwit or deceive God Almighty. He can scan the darkest depths of your heart and mind. Allegations spread by estranged spouses can mislead others but not God Who is aware of the actual facts of each case. Once in a while a wife too maligns her husband. On the whole, it is the wife who is the target of spousal injustice and

maltreatment.

Kind Treatment of Wives

It has been noted that some office-bearers wrongly take the men's side. I advise office-holders to be careful in discharging of their duties. If Allah has given them an opportunity to serve the Jama'at then they should avail of it with honesty and integrity, otherwise I would be left with no alternative but to discipline those office-bearers who are devoid of righteousness. Allah has made men *Qawwam* (Guardian). He has been endowed with a greater measure of forbearance and a stronger nervous system, which entails that he should be able to ignore slight mistakes and lapses on the part of wives. Once a companion of the Promised Messiah[as] who used to treat his wife harshly, was mentioned of in Hazoor's company. It is reported that the Promised Messiah[as] was extremely upset. He was never seen in that fit of anger prior to that incident. Another companion, who exhibited a similar attitude, after witnessing the Promised Messiah's[as] displeasure, made up his mind to turn a new leaf. From the Promised Messiah's[as] company, he went straight to the market, bought some gifts, presented them to his wife and talked to her with courtesy and love. His wife was taken aback to find her husband in a different form and mood. She summoned her courage to solve the mystery of that remarkable change. The reformed companion narrated to his wife what had transpired in the Promised Messiah's[as] company, forcing him to change his lifestyle before he too was reported to Hazoor[as] for a similar offense.

There is a great lesson in that episode. How quickly and effectively did that companion transform his life in order to serve as an exemplar of Islamic values? A great number of the participants of the Jalsa are the descendants of the companions of the Promised Messiah[as] who sincerely benefited from the pledge of the *Ba'iat*. If you, like your noble ancestors are sincere in your claim of adherence to the Jama'at then you too should endeavor to walk in their footsteps. Make a firm pledge that all of you would try to become good exemplars of Islamic teachings. Learn to forgive the omissions of your wives and overlook their limitations. Likewise the in-laws, who have committed or suffered excesses, should solemnly promise to forgive the faults of their son's in-law and their families.

Concealing of Blemishes

We can easily get rid of the existing bitterness in the society, which has been generated by marital conflicts. By benefiting from the Jalsa's environment of supplications and goodwill, bridges can be built, even if the spousal disputes have terminated in the separation of partners. The prevailing bitterness must be eradicated at all costs. All kinds of malice and egoistic tendencies should be uprooted. Learn to forgive others and try to conceal their short comings and blemishes, instead of amplifying them. Identify your own defects for correction, instead of finding faults in others.

Hadhrat Ibn-e-Umar[ra] reports the following tradition of the Holy Prophet[saw].

'A Muslim is a brother of another Muslim. He neither persecutes nor deserts him. He who looks after the needs of his brother, Allah would satisfy his needs. A believer who removed the difficulty of a Muslim in this world, Allah would remove his difficulty on the day of resurrection. He who conceals the fault of a Muslim, Allah would cover his fault in the hereafter.'

Always think about Allah's attribute of being *Aleem* and *Khabir*. In that capacity, He is fully aware of all our actions and intentions. If he decides to expose our vices and sins, who can stop Him from doing so? It would be Allah's greatest favor to us if He graciously conceals our sins and excesses on the Day of Judgment. How precarious would be one's plight if he is called out for accountability.

Always think about Allah's attribute of being *Aleem* and *Khabir*. In that capacity, He is fully aware of all our actions and intentions. If he decides to expose our vices and sins, who can stop Him from doing so? It would be Allah's greatest favor to us if He graciously conceals our sins and excesses on the Day of Judgment. How precarious would be one's plight if he is called out for accountability. Therefore, love one another dearly and sincerely. Regard your brother's difficulties as your own. Extend help to the needy people simply for the fact that they are God's creatures. Such manifestations of selfless sympathy would draw you nearer to the Gracious Lord, Who would provide your needs and remove your difficulties but the greatest reward would be the concealing of your sins and drawbacks in the hereafter. May Allah include all of us in that blessed category. May Allah help us to join the people who worship Allah exclusively, honor the rights of fellow human beings, cherish mutual love and promote brotherhood. The Promised Messiah [as] says:

'All adherents of this dispensation should note that the real purpose of the initiation *(Ba'iat)* into this Jama'at is that the love of this transitory world should dampen and deaden and the love of God and his Holy Prophet Muhammad[saw] should dominate our hearts so that the journey to the next world no longer appears to be loathsome.'

The Annual Jalsa has provided us an ideal environment where we can carry out self-appraisal in three days, away from absorption in worldly pursuits. Relying on Divine help, please try so that the love of Allah and that of his beloved Prophet[saw]. practically dominates all other inclinations. If Prayers are offered quickly with view to saving time for business or any other worldly engagement, then this situation cannot be described as a total submission to God Almighty.

A Believer's Worldly Pursuits

Involvement in business or worldly pursuits is permissible in Islam. Failure to derive maximum benefit from available opportunities in the form of work, job or business, is tantamount to ingratitude to God Almighty. However, a believer is expected to ensure that business, job, trade, commerce or real estate should not drift him away from God. The jobs, businesses, and properties where people are defrauded are devoid of blessings in the sight of God. But if these activities are helpful in honoring obligations to God and man then all these things attract Allah's Mercy and the people engaged and involved in them are blessed by Him. Hence an Ahmadi's worldly pursuits should be for the sake of his Godliness.

The Promised Messiah[as] says:

'The purpose of the Jama'at's existence is that the tongue, ear, eye and each and every organ should be saturated with *Taqwa* (righteousness), so much so that it should illumine them internally and externally. The Jama'at should be an ideal embodiment of good morals and should be completely free from bursts of anger, vulgarity and aggression. I have observed that a large segment of our Jama'at still suffers from the defect of anger. The people still exhibit their anger on trivial matters and engage in fighting. Such people fail to partake of the blessings reserved for the Jama'at. I cannot understand why people fail to demonstrate self-control on provocation. Why is it difficult to remain silent on hearing a bad word from another person. The reformation of the Jama'at begins with its moral improvement and it involves much patience in initial phases and the best approach in that situation, is that in response to abusive language one should pray sincerely for the reformation of that individual, instead of nursing a grudge or ill-will against him. Divine laws bear a resemblance with the worldly laws. Divine law requires a change in humans for a corresponding reaction. Do not expect a Divine response without a revolution in your lives. God likes clemency, patience and forgiveness instead

of cruelty and harshness. You can attain Divine nearness by adopting good morals. I am saddened to observe that a large sector of the Jama'at is yet deficient in moral achievement. This situation is dangerous from two angles. Not only do our enemies rejoice on the exposure of our weaknesses, but also the morally deficient people of the Jama'at fall from Divine Grace.

Advice to Members and the Office-Holders

Let it be abundantly clear that only that person would be counted by God, as an adherent of the Promised Messiah's[as] Jama'at who is saturated with His love and is equipped with good morals. In reality good morals are a corollary of Allah's love because righteousness incubates them. May Allah enable us to achieve good moral conditions and save us completely from all the vices, which have been condemned by the Promised Messiah[as]. It should never happen that personal differences, arising from malice and grudge, should be dubbed as Jama'at issues. Personal disagreement with office-bearers should never lead to disobedience. Likewise displeasure on the part of the office-holders should never encourage them to act unjustly. The office-bearers should always note that Allah has given them an opportunity to serve the Jama'at for which they should thank Him sincerely. No one should ever behave arrogantly. Moreover, the office-bearers should improve the standard of their worship and moral condition. They should also serve as models of humility and adhere to the principles of justice.

Every Ahmadi is expected to demonstrate good morals and patience. Moreover he should have the habit of forgiving others readily so that he should be able to live up to the expectations of the Promised Messiah[as]. An Ahmadi should be mindful that he should not put the Jama'at in disrepute by his undesirable actions and behavior. Allah, who has a jealousy for the innocence of His Jama'at, banishes that Ahmadi from His Grace. If this applies to an ordinary Ahmadi, it can be easily understood that His wrath would descend upon an office-bearer in a sterner measure and severer tone. They should seek Allah's forgiveness by doing more *Istighfar*.

May Allah enable us to bring about a purifying change in our lives. The days of the Jalsa should not be wasted in gossiping; rather we should devote ourselves to Prayers, supplications and self-purification. The participants should not be selective about the Jalsa's program. All items are beneficial from the point of view of information and spiritual enlightenment. Some attendees listen to the speeches of only their favorite speakers. The participants of the Jalsa should benefit from all speakers. Ladies should also benefit from the Jalsa effectively and concentrate on their spiritual uplift by avoiding the clusters prone to gossiping. More time should be devoted to supplications for themselves, their children, the Jama'at and kith and kin, even for those who have provoked their anger and disapproval. That would not only purify their hearts but would also be helpful in the acceptance of their supplications.

Purification of Souls

Once again I remind you all to devote your energy and time to Prayers and supplications and Allah's remembrance and serve as moving examples of piety and righteousness in accordance with the expectations of the Promised Messiah[as]. Make this Jalsa a sign of great reformation and purification of souls. Prove to the world that as a blessing of the Promised Messiah's[as] Messianic spirit, with reference to the Jalsa, you have undergone a spiritual transformation, and that is not the end, rather this tradition, God willing, would always perpetuate.

(Translated from the Urdu text, published in the Al-Noor USA, July, 2005, pp. 8-16)

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PERSUASIVENESS OF AHMADIYYAT AND SOME OF THE RELATED INSTANCES

Hadhrat Malik Saifur Rahman

(1)

I was very young at the time and was being raised far from the influences of an Ahmadiyya atmosphere in a hilly land, where there had been no enlightening of a newer civilization. Homeland is equal to Paradise for a person, and everyone in my town had a firm faith in this doctrine. For this very perception of theirs, leaving homeland for them was equivalent to that of departing Paradise. There were a very few elders of our village who had the opportunity of having seen a railway train; though there had been a railway line just at a distant of 14 miles from the town. During severe winter nights while sitting by the fireplace, my mother used to relate to me the fairy tales of Mount Caucasus or she would narrate to me the stories of her childhood. She once stated at a point that she had the chance to get her hands on a book of Punjabi poems called "*Khawan-e-Yaghma*"; it contained all those innovations and disagreeable rituals which had crept into the teachings of Islam.

This book was aimed at inviting the attention of the Muslims towards those certain evils in a beautiful manner. Then she added, "One day in the course of my reading that book, my grandfather appeared on the scene and having seen the book in my hand went into a rage and said, "It is a book of the *Mirzai Kaafir*; and by reading his book the reader himself becomes an infidel." By this unexpected resentment of *Nana Jaan,* I was confounded and tossed the book away, but had been struck by an extreme shock. "How strange it is!" Superior scholars who are capable of explaining and expressing such wonderful facts can be infidels in reality!"

As a matter of fact, it happened to be the genuineness, which had influenced my mother's plain temperament. It is an unadorned fact that Hadhrat Promised Messiah[as] has generated such a pertinent and traditional aptitude of religious knowledge among his followers and has made their way of expression such placid and charming that it never fails to affect any mind, which is free from the corrosion of any kind of intolerance. Any human being, who would like to write anything related to religion in an appropriate approach, has no alternative but to seek assistance from the articulated abundance and infinite eloquence of Hadhrat Promised Messiah's[as] Doctrine. This elegant and outstanding work of his in itself is such a record that the denunciation of its validity is impossible, by the one who maintains a realistic and sincere character.

Sometimes, having seen my elders sitting and talking in a '*Daara*' (country club), I would go and stand by them. Quite often the topic of their discussion used to be Ahmadiyyat, but in these words, "There are some people in our country who are infidels, called '*Mirzai*.' They have been made to believe a new religion, but they uphold an ethical way of living; are very compassionate to one another and display a great deal of benevolence and fondness towards others. Such and such *Mirzai* officers helped such and such person in his case and never charged a penny. They are well unified, and are very honest and reliable people; they regard it a sin to tell a lie. They are very punctual in their daily Prayers and most of them have the knowledge of the Holy Qur'an."

In short they used to name in Ahmadies every first-class quality, which is supposed to be a distinguished feature of any good Muslim, yet their ultimate and final verdict about Ahmadies used to bear an implication like this, "But their beliefs are badly repulsive. All our scholars have born a verdict of their being "*Kaafir*". If they were factual in their belief, for no reason our religious teachers and spiritual guides would declare them infidels!" I used to listen to their conversation but any perception about these thoughts at the time was too inadequate to figure out this fact as to why those infidels had to say Prayers! The shopkeeper of our village didn't know even how to recite '*Kalima*'.

The fact of the matter was that it had been the force of the persuasion by which they were constrained to acknowledge the authenticity of Ahmadiyya Belief, just like the Meccans who found themselves forced to admit the purity of the Message of Islam. However, I always found myself unable to identify the reality as to how an infidel had annihilated himself to such an extent, and yet was successfully able to educate and train his followers with those marvelous morals and characteristics, which had been lost from this world! And then how it was possible for those marvelous effects to come into existence, which had been awaited and yearned for by the world of Islam for a very long period of time.

I was enrolled in the school for learning Arabic in a village *Tamman* in District Kambulpur. My teacher happened to be a graduate from *Deo Band* School. One day, a teacher from a government school came to him and right away set forth his statement as rejoicing news, saying, "*Maulvi Sahib*, our Hindu Inspector who was an enemy to Muslim teachers has been transferred and is being replaced by such and such Muslim Inspector. It has been said that this Muslim Inspector is very just and considerate towards the educators." No sooner had the *Maulvi Sahib* heard the statement, he flew into a rage and said indignantly, "The first one used to deprive you of your rights, but this one will strip you of your faith."

I was greatly surprised and wondering as to: how a Muslim can rob another Muslim of his faith! What *Maulvi Sahib* mean by it! At last he revealed the mystery by saying, "Don't you know that he is a *Mirzai* and to propagate his religion is a goal of his life." Since I had not had the chance to meet any *Mirzai*, so I was unable to comprehend how and why *Mirzai* advocate their religion and how they could enforce their perception of negation of the *Kalima* upon other Muslims. Anyhow, time passed and this incident had to be forgotten with the lapse of time.

My age was around twenty or twenty-two, and at the time I was in the third or fourth year at the *Jami'ah Abbassia* (University) of Bahawalpur. One day, I went to the main post office of the town and bought a few post cards from the clerk. The clerk enquired about my profession and in response, I told him that I was a student in the third or fourth year in *Jami'ah Abbassiah.* At this, he said there are a number of colleges in Qadian, which teach Arabic as well, and then he added, "What a status Qadian has! There swarms a grandeur of knowledge, wisdom and virtue".

It was my first encounter with any Ahmadi and for that matter the perception of knowing that the person speaking to me happened to be a *Mirzai.* I rushed out of there whilst saying at the same time to him, "Exactly the same grandeur as you show on your face!" The person was of dark complexion and that statement of his had prompted my ill-disciplined mind to ridicule him this way.

However, I had walked just a short distance when a tingling sensation ran through my body, just like an electrical shock with the realization that he was just a post office clerk who could have advocated to him to propagate his religion? There had not been seen a single individual among the proficient scholars of *Jami'ah Abbassiah* involved in preaching Islam to Hindus. They neither recommend their students to propagate Islam, nor put forward for them any kind of training as how to pass on the Message of Islam onto the outsiders, yet they consider themselves the cream of the crop within the *Ummah* of Islam, as well as regard themselves to be the defenders of religion; and even their livelihood depends upon this very resource. But this was a very momentary reflection that vanished away with the help of continual *Istighfar.*

(Al-Fazl, January 18, 1949)

(2)

Sheikh Al-Jami'ah of *Jami'ah Abbassiah* was due to appear in front of the ministers in the Bahawalpur Council to attest the point of *Mirzai* being *'Kaafir'*. It was the beginning stage of the well-known 'Bahawalpur Case'. Some students along with the staff were assisting the team in the groundwork of the case, and were trying to log in the doubts from the books of Hadhrat Sahib. Maulvi Rahmat Ali was one of the students who happened to have a literary taste. In front of him was laid open one of the books of the Promised Messiah[as], *'Khutbah Ilhamiah'* or *'Ijaz-ul-Masih'*. I don't have the exact recollection of it. However, he had been actively reading it when he smacked a literary chuckle and said unenthusiastically, "O' man! Some sections of Mirza Sahib's Arabic writings are too elegant, majestic, and brilliant as to cause a person a surprise of his lifetime." In exactly the same manner as the first student had uttered this sentence another friend sitting nearby helplessly blasted out another statement, "Be off with you! You are being impressed by Mirza Sahib's discourse as well!" But again, I began to speculate about my concern of this: "Is it a sin to appreciate someone's good work within the boundary of this consecrated environment"?

In *Halqa* (ward) *NeelaGumbad*, Lahore we had formed an association by the name of *Anjaman-e-Saiful-Islam*. The required tasks of this *Anjaman* were to:

1. Disturb any meeting organized by the Ahmadiyya Jama'at of the Halqa *Neela Gumbad.*

2. Collect and forward collected donations for financial support of *Jama'at-e-Ahraar*. One day an individual came into the *Anjaman's* office to report about a *Mirzai* who had been visiting a tailor's shop to preach and also to make a request to prevent him from doing so. Having reached the tailor's shop, we found a person engaged in conversation and came to know that he was the *Mirzai* in question and his name was Malik Salahud-Din who was an M.A. student. At first we were furious and cautioned him about his daring of actuating a simple natured man. However, after having received a conduct of tenderness and courtesy from our addressee, we softened our tones. Finally, after a lengthy discussion, it was decided to gather in the University Ground next day for an exchange of ideas.

On the appointed day, there appeared ten or twelve people from our side, while along with Malik Sahib there had gathered the entire Ahmadiyya Hostel at the University Ground. There was an exchange of views for a brief period of time and then three or four Ahmadies surrounded each one of us; they had an ever-flowing passion of propagation of their faith. Malik Sahib was entirely absorbed in the introduction of his team, saying: "This is the son of our Hadhrat Sahib; his name is Nasir Ahmad; he is a student of B.A. This one is Malik Abdur-Rahman Khadim who is studying law. This one is a student of Government College; and that fellow is studying in such and such college." Some of them were enthusiastically inviting us to visit their hostel while others were delightfully offering their services for the provision of books if we so desired.

Anyway, with a great effort, we managed to free ourselves from their perimeter. I was totally amazed and my heart and mind were under a horrifying intuition by wondering upon the fact: How come these people, who are attaining knowledge in an atmosphere full of materialism and secularism, can be so passionate about their religion? Why materiality does not affect them; how have they developed this enthusiasm for preaching? There were hundreds of questions of this kind, which were promoting my quest for further research. This uncertainty kept me anxious, weary, and unable to sleep. I remained disturbed through the night but was unable to solve the puzzle in spite of my eagerness.

It was the year, 1934 when this humble one was in Qadian in order to attend the *Ahraar* Conference. We had been lodging at *Aariah* School, and were not allowed to go into the town. However, Maulvi Inaitullah Sahib who was considered as being the Head of *Ahraari Jama'at* happened to be my compatriot and an acquaintance. His presence in the town turned out to be a justification for me to visit the city. I was passing through the narrow lane,

which leads from *Raiti Challah* to Ahmadiyya Bazaar when I came across a red-bearded elder. It appeared that he wanted to speak to me, but by taking the initiative I asked him, "Where are the offices of the *Mirzais*? Is there any way I can visit them?" As he had been mentally prepared for it he instantly said, "If you would like I can take you there and show you around." Immediately after he escorted me and showed me various offices, as well as *Bahishti Maqbrah*, Ahmadiyya University, High school. In short, he walked me through every place, until I felt tired; but the passion and adherence of that elderly person was still as fresh as it had been from the start. He wanted me to see other places as well, but I offered my apology and left for *Aariah* School.

On my way there, I was wondering about that elderly individual who must had left behind many errands of his own, but as soon as he encountered an opportunity for preaching his faith, he disregarded everything else. Moreover, in spite of his old age, he walked me around for such a long period of time! What had inspired him to the extent that he readily gave priority to his faith over his worldly affairs? I have cited here these few incidents with an objective to display the competency of Promised Messiah's[as] work not only in stimulating among his followers the aspiration for *Tabligh* in an envious manner, but also in instituting for the World of Islam the brilliance of this most important but badly elapsed Message of Islam in his pure divine approach; so much so that his Jama'at has become a validation and a living illustration of the verse of the Holy Qur'an!

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ
شَطْرَهٗ ط

And wherever you be, turn your faces towards it (2:151)

Above all, his master work which has no similitude and parallel in the religious world is the establishment of a religious community that follows the system of the Institution of Khilafat representing the era of the companions of the Holy Prophet[saw]. A reverberation of the Divinely supported individual; a voice of a true message and a proclamation of a guided one which is being pursued by the community at large with the satisfaction that every step of theirs is bringing them closer to the accomplishment, and every new day of theirs is more exciting than the day before. They are rightfully proud of their past but are resolute to make their future even brighter. They are justified for this perception of theirs, because a Jama'at, which has the qualities of virtuous thoughts, worship of Allah, making financial sacrifices, righteous morals, a passion for propagation, and profound dedication to the Institution of Khilafat, is an alive community. As long as its members are distinguished by this kind of honorable character, there should be no question of its mortality.

(Al-Fazl January 19, 1949)

(3)

Many of the comrades must be aware of the dissension between the leaders of *Deo Bandi* and *Brailvi* Sects. Perhaps it was in 1933 that disagreement among the non-Ahmadi scholars of Lahore was at the height of their opposition to each other. There took place too many confrontations of challenging and condemning in their attempt to label each other as *'Kaafir'*. At last the contention arrived to the point of debating. This disputed debate is given the historical name of *"The Argumentation of Masjid-e-Wazir Khan, on Leavened and Unleavened Bread"*. One of the terms set for the discussion was that Maulvi Ashraf Ali Thanwi who was the Head of *Deo Bandi* sect should appear in the debate in person, whereas from the *Brailvi* side Maulvi Hamad Raza Khan Sahib, the son of Maulvi Raza Khan Sahib was to attend the program. The event was well prepared; huge posters were printed; many rehearsals took place. Both of the groups underwent great labor and pain to increase the number of their attendees.

Finally on the appointed day when congregation took place, the *Deo Bandi* made an announcement that Maulvi Ashraf Ali Thanvi had excused himself from attending the event, as he had withdrawn himself from these kinds of tumultuous assemblies. However, *Brailvies* alleged it to be a disgusting defeat for *Deo Bandies* and raised a huge commotion to prove the point. Such an uproar and commotion took place, enough to make even the walls of the Mosque to beg protection from that despondent state of affairs. "God guard us! God forbid! Heaven defend us!"

The verbal exchange of grumbling and reproaching gradually slipped into physical wrestling and combating. Such a wrangling and entangling took place that the parties lost track of their own members and even got engaged in beating each other. One of the *Brailvi* fellows, after being badly beaten by another stout, wrestler *Brailvi* hardly escaped the arena; he made a complaint to the *Imam Sahib* of *Masjid-e-Wazir Khan* of his having been beaten unfairly by one of his own people, while he himself belonged to the *Brailvi* group.

I happened to be standing by and dared to support the reporter, as the whole incident had taken place in front of my very eyes. At the time it seemed like the matter was done and past, but after some time while standing carelessly and busy viewing that complicated situation, a sudden and severe blow took me aback. Simultaneously, I heard a voice, "Kick out this faithless *Deo Bandi*! He is a shrewd *Kaafir*". The same stout fellow was shouting and pouring his blows and buffets upon me, so much so that I found respite by escaping the Mosque. I was not prepared for the unexpected devastation; I felt profoundly hurt, but there had been no other alternative but to practice patience. I was seriously distressed, but had to suffice with a painful sigh. I left for my lodging after reciting this injunction of the Holy Qur'an (2:115):

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ

And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples.

Time passed by; the resentment had gradually died down. Retentive memory of the mind didn't even account this incident important enough to retain it, and it had been over and done as if this calamity had never taken place. One day, I was sitting in the office of the *Anjaman-e-Saiful-Islam* and was somewhat busy when a volunteer came to see us. After having been called in, he declared, "There is a Mosque in the midst of the University Offices. *Mirzais* offer their *Jumu'ah* Prayer there and gradually are trying to take it over. Our officials have decided to stop *Mirzais* from using it for Prayers, but the employees don't want to take the matter into their own hands. So you are requested to come prepared with some volunteers; all office workers will say their Friday Prayers there. You should lead the Prayer as well as settle accounts with the *Mirzais*."

This was the plan of our hearts' desire, so we accepted it whole-heartedly. A few bulky and chubby fellows were prepared with heavy sticks in their hands. We arrived at the Mosque some time before *Jumu'ah* Prayers and prearranged our positions. The emotions were quite high with the idea that we had the golden opportunity to beat up the *Mirzais* and for that matter to teach them a lesson for life. Shortly afterwards, our people arrived for Prayer and the sermon was started. The theme of the *Khutbah* (sermon) consisted of the following couplets by Maulvi Zafar Ali Khan Sahib:

"What is *Shari'ah*? To have the fear of God and to sacrifice life for the honor of the Holy Prophet[saw]"

"What is the Politics? To set a front against any powerless Pharaoh who is an enemy of the *Shari'ah*."

This humble one was busy inciting the audience with various interpretations of the couplets when a few Ahmadies entered the Mosque. They were surprised to see all new faces, but quickly arrived to the underside of the situation. One of them said, "Let us go and sit outside. We will say our Prayers after they are done with theirs." My companions whom I had brought along with me to beat up on them started getting nervous; the ebb tide and surge of their nasals was a clear evidence of their outrage. One of the volunteers roared at the top of his voice, "Faithless, *Kaafir*, get out of our Mosque", and then, simultaneously, the echo from the past incident, the voice of the stout man resounded into my ears, "Push out this faithless *Deo Bandi*!" The whole occurrence of *Masjid-e-Wazir Kahn* rotated in front of my eyes. My sense of judgment was giving up on me. I was speechless; my mind was pondering over the verse of the Holy Qur'an again:

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ
اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ

And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them? (2:115)

I started analyzing, "Am I not being an actual evidence of this Qur'anic testimonial!" The reflection changed this thought into veracity. I was unable to talk any longer, so I had to

sit down. I completed the second *Khutbah* with great difficulty and the *Namaz* (Prayer) started. My friends and all the other people present there were greatly amazed as to what had happened to me suddenly. After the *Namaz* was over, one of the individuals stood up and said, "Malik Sahib, your speech was quite interesting. Please say some more; we would like to listen." The object behind this request was to have the process belated, so the Ahmadies who had been sitting outside in waiting might get tired and leave to offer their *Jumu'ah* Prayer somewhere else.

Though I had no dynamism left, yet guided by the idea of prestige, I kept on saying some inconsistent words just to find a way around. The aim apparently was to let the *Namaz* time slip away, so Ahmadies would get utterly wearily and leave to say their prayers somewhere else. They did leave, but after they had completed their Prayers outside in the garden, and my supporters returned to their home celebrating their victory. However, my thoughts were still as distracted as they had been and my conscience was reproachfully reproving me as to why I had to stop them from saying their prayers. They had come to worship the same God; what a noble conduct they had demonstrated! They neither raised a quarrel, nor got involved in any kind of squabbling; they offered their Prayers quietly and went away; was it not an indication of their being above any kind of misgivings?

In the course of my return to my lodge, I had been surrounded and troubled by the same kind of bitter memories, as I had happened to experience after the incident of *Masjid-e-Wazir Khan*. The only difference was that those memories had been over and done after a period of time, while the agonizing hurt of this incident have been felt until this day.

(AL-Fazl, October 18, 1949)

(4)

In 1934, when *Ahraar* held a conference in Qadian, this humble one was one of the attendees. I was very fond of visiting the famous places of the city. So as an opportunity became available, I went to the town. I saw mosques, schools, *Jami'ah Ahmadiyya* and finally visited *Bahishti Maqbarah.* As I was standing by the sacred tomb of Hadhrat Promised Messiah[as] , all those highlights of hostility, which had been raised due to the revolutionary ideas of that person, flashed before my eyes. With this reflection, an image of his magnificent status was fixed on my heart. My thoughts were turned into benedictory wording. In my state of imagination, I addressed my Creator, saying, "O' my Lord, the person lying in the grave I am standing by undoubtedly has a splendor in his work. This is my first opportunity to visit a grave of such a great personality. If this person, God forbid, is an imposter according to the declaration of the Holy Qur'an:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا

And who is more unjust than he who forges a lie against Allah (6:22)

This is the grave, which I have visited for the first time in my life. O my Lord, do not let the proximity of the person laying in this grave be a reason of adding sins to my account.

And if this person is really from You and You have bestowed upon him the favors of prophethood and we are mistaken about his exalted position, yet this is a grave, which I am visiting for the first time; would my sins keep me deprived of the blessings correlated to his advent? O my Lord I don't know what the facts are. You are the Wise, the Knower of everything, and the Master of the perfect Excellence. I give over myself into Your charge. Whatever the truth is, please, let the certainty of the facts be my fate and then grant me the competence to accept it."

Surrounded by these thoughts, I left the enclosure of the tomb, and with a profound thoughts of consciousness arrived at the Conference Pavilions. Time passed by and in the course the *Ahraari* influence started dying of its own death. The people who had been ever-ready to sacrifice their lives by considering it a great blessing now were abusing their leaders and calling them names of "Perfidious" and Traitors, and then gradually this practice of theirs for them became an assurance of salvation for the hereafter. The circumstances took a diverse turn; the religious activities became cold, yet in spite of all this, I was not capable of figuring out how the Ahmadiyya belief could be acceptable, how the advent of any Prophet was possible subsequent to the conclusion of '*Khatam-ul-Nibbiyyin*'. Religious dialogues had failed to solve this issue. This perception had been erected like a wall, which could not be brought down.

It was summer and in the scorching heat of the midday, an individual got out of the *Tonga* (horse carriage) and went into *Shahjahan* Hotel, (located at the Railway Road, (adjacent to Islamiah College Lahore) which was under the proprietorship of this humble one. Having entered inside, he said forthrightly, "I have come from the other side of Ravi; I had enquired from various people regarding any hotel that undoubtedly uses in its cooking pure '*Desi Ghee*' (Butter), and I was provided the name of your hotel; I have ridden a tonga from there." He was served the meal of his desire, as well as was offered a place for his nap.

Conversation with him consisted of religious topics. On the subject of revelation, I said, "Those days are gone when God used to answer prayers". The gentleman said, "Don't say this; God still talks; I know people who have been blessed with the blessings of communicating with Allah the Almighty". His statement made a great impact on my heart and mind, and all of a sudden my attention was converted towards the supplication, which I had invoked in my imagination at the tomb of Hadhrat Promised Messiah[as] .

I contemplated on it, and said to myself, "It has been a long time when I had called on God, and He has not responded to my call so far. How should I believe that He does answer prayers?" Then I had a second thought that my sins might have been an obstacle in the acceptance of my prayers, but it was quickly refuted by another idea, "But Allah does listen to the entreaties of the sinners as well. At least the argument of this gentleman does indicate this justification." Anyhow, that happened to be the second experience which had drawn me right in front of the spiritual allurement of the Ahmadiyya belief; and from then onward, I had been being motivated by some force, which was driving me closer and closer to that direction.

Unintentionally, unconsciously, and without any predetermination on my part, every new day was arousing more and more eagerness and curiosity. At last, in 1935 after having attended the Annual Convention, all my doubts were expunged, and on January 1, 1936 in *Masjid Mubarak*, I attained the honor of having been initiated at the hand of Hadhrat Ameerul Momineen, Khalifatul Masih II[ra].

(Al-Fazl, October 19, 1949)

(5)

It is the experience at the time when *Ahraar* insurrection in the opposition of Ahmadiyyat was at the top of its era, and *Anjaman-Saiful-Islam* Lahore as a representative of *Neela Gumbad* and *Anaar Kali Majlis-e-Ahraar* were passionately supporting the Majlis verbally, as well as financially. One of those days I received a memorandum from Chaudhry Afzal Haq Sahib who at that time in the Majlis, theoretically, was the top most speaker. The message contained the information that a meeting to be held in the Central Office comprised of the secretaries of all those organizations, which were involved in assisting the *Majlis-e-Saiful-Islam*, as there were many topics to be discussed. In compliance with the directive, this humble one at the appointed time reached the *Majlis-e-Ahraar's* Office located at the Outer Delhi Gate. Many other people had gathered there.

Chaudhry Afzal-ul-Haq addressed the audience encompassing all their accomplishments related to the propagation against *Mirzaiyyat*. In his address he had to profess the followings: "The propagation movement we had launched against *Mirzaiyyat* is at its climax, and there is no likelihood of its further progression. On the contrary, there lies a concern that it might start to decline for the reason that *Mirzaiyyat* is deeply rooted and the people conducting its system are extraordinarily gifted. Moreover, this movement has been working for a long period of time, so its written work is gradually becoming more and more popular. Unless the direction of our activities averts from destructive to constructive one, we cannot compete with them successfully. I have troubled you, gentlemen to come here in order to seek out consultation from you, as to what mode and source our future plans should consist of."

Another gentleman stood up and articulated his concern about the strength of *Mirzaiyyat* and exclaimed, "Chaudhry Sahib, we have been told by *Ahraari* leaders in their public gatherings that *Mirzaiyyat* has been knocked down and the time is not far away when there will not be any *Mirzai* to be found. I am surprised to learn from you that the work of *Ahraar*, so far has not reached to the point of even laying an axe on its roots, rather than their assertion of uprooting and bringing it to a total stop."

After his statement was over, Chaudhry Sahib responded in the following words: "I don't mean to say that *Mirzaiyyat* still continues living. It has been brought to an end; we just need to take safety measures, so it may not rise again. For this objective in mind, I propose here that all local organizations that are helping us should give up their own labels and

merge into *Majlis-e-Ahraar* to work as local branches of the *Majlis*. *Majlis-e-Ahraar* has performed such a fantastic job that many generations of Muslims will not be able to recompense it for its brilliant work. So I hope that you will be in agreement with my proposed plan, which will not bring only union among various organizations, but also will profit during the election."

Everyone was talking according to one's perception and everybody had something new to add. On my turn to speak, I said, "If *Majlis-e-Ahraar's* concern is with its designation only then Chaudhry Sahib's suggestion is quite appropriate; but on the contrary, if the objective is the achievement of our labor, then the *Majlis* itself has ahead of it manifold functions to carry out. On one hand it needs people to work in politics, whereas on the other side it would need to train a regular group of missionaries in the field of propagation; otherwise, the impact of our efforts will not be long lasting; therefore, the agenda should be designed in such a manner that even if the designations remain apart, yet the work should persistently produce the results in a structured and harmonized manner. Some institutions should bear the academics responsibilities for the preachers, whilst the others can arrange a training system for them. Others should be assigned the responsibility for their financial support. The affairs can only be managed on these lines; otherwise, adjustment in ownership will make no difference."

However, Chaudhry Sahib remained firm in his stubbornness while on the other hand, other delegates were not prepared to give up their resolution. Finally, after four hours of colossal turmoil, the meeting was dispersed without arriving at any decision, and everybody stood up to leave the place. Afterwards, whenever I had an opportunity to go to the *Ahraar's* office, I neither found any portion of the compassion which they used to display in the past, nor any fraction of that common affection of brotherhood was to be seen that used to be a portrayed as a standard of the *Majlis* among its volunteers.

In the *Ahraar* Conference of Qadian, the Presidential address delivered by Maulvi Ata-Ullah Shah Bukhari happened to be the masterpiece of sectarian controversy; yet the Government as satisfactory enough as the Administration was hoping to procure more and more illustration in Ahmadiyya contempt did not recognize it. The underlying object was something else, but in pretext to please the Ahmadies, the Government instigated a case against *Maulvi Sahib* under the charges that he had attempted to create contention between two public sects of the sovereign government.

As soon as the case had been instituted, it gave the *Ahraar* momentous pretext to bump up their propaganda in opposition to Ahmadiyyat. Conferences were being held at numerous places, conventions were taking place in various areas, and donations were pouring in too overwhelmingly to provide an opportunity for the *Ahraar* to flourish and to get their latent and life long yearning to be satisfied. At one point, when Maulvi Ata-Ullah Shah Bukhari was to appear at Gurdaspur Court, *Ahraar* made an announcement for Muslims at large inviting them to offer their *Jumu'ah* Prayers in Gurdaspur. One of the teachers of this humble one who used to teach Holy Qur'an Commentary in *Jami'ah Abbasiah* of Bahawalpur came

to Lahore. He was carrying the file of the well-known case of Bahawalpur to Gurdaspur to be used in the cross-examination and, in rebuttal of the witnesses. He insisted upon me accompanying him to Gurdaspur. I had already been eager to set off and his persistence gave me a reason for it, so I delightfully agreed to accompany him.

There was a crowd of thousands at *Jumu'ah* Prayer. After the Prayers, a series of speeches took place. A proposal was presented to the audience to be having initiation at the hand of Maulvi Ata-Ullah Shah Bukhari as a Supreme Head for the Muslim *Ummah.* People took off their turbans and tied them up with those of others. One end of this string was in Maulvi Ata-Ullah's hand, while the attendees were holding the rest of it. As soon as the *Bai'at* ceremony was over, the people were alarmed about their turbans, many of which had disappeared. The reason leading to this mishap was the procedure in which the turbans had been used to make the rope. In order to get the fore end of it in the hand of *Maulvi Sahib,* everybody had to push his turban ahead, whereas at the return of them the knots had been unfastened on their way back; other people ran away with the turbans and the real owners could do nothing but to raise clamor.

In the process of their commotion, Shah Sahib made an announcement, "Since you people have taken initiation on my hand, you are obligated to obey me. Mirza Mahmood has hundreds of thousands of devoted followers, and he has awe-beaten the Government on the base of their strength. He has in his possession the address of all his followers while I don't have of any of yours. So, after having reached home, mail me a post card of three *paisas* worth stating that you have taken *Bai'at* at my hand. I will present those cards to the government with this mention, "Look, if Mirza Mahmood has disciples so do I". So you kindly, must make the sacrifice of three *paisas,* and I am hoping that you will do it." A courageous person out of the audience who had lost his turban shouted out, "My turban has been sacrificed, why waste three *paisas* as well!"

Nevertheless, after disengagement from that bewildered state of affairs, we returned to our lodging. Maulvi Ata-Ullah Sahib was significantly pleased, and the people who had forwarded the proposal were enormously busy advocating their own first-rated judgment, as to how timely their plan was. On the other hand, Maulvi Ata-Ullah Sahib was boasting," Look at my valor! I without delay agreed to accept the position of *Ameer-Shari'ah;* otherwise, if even one of the attendees had challenged my authority by not taking *Bai'at* at my hand, it would have been a big humiliation for me."

The same night, I had the opportunity to attend the Executive Majlis of Maulvi Ata-Ullah Shah Bukhari. The jokes about the testimony of Khawaja Ghulam Nabi Sahib, the Editor of Al-Fazl were narrated; the connotation of the phrase *'Oot Patang'* (nonsense) was introduced as to *'Oont per Tang'* (Put the leg on the camel) in the same sitting. I also had the honor to meet the personal attendants of Shah Sahib. The next day when I had the final meeting with Shah Sahib at Amratsar Railway Station, there was a couplet on the tip of my tongue:

"O, my Lord where should straightforward servants of yours go; these days both of them, the ways of 'the Sovereigns' and the practices of 'the Mendicants' have been corrupted and are proven to be deceptive."

(Al-Fazl, October 11, 1949)

Translated By: Shamim A. Sheikh

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The Promised Messiah and Mahdi[as] has stated:

"If I am called *Nabi* or *Rasul* by God, how can I deny it? These titles have been applied to me by God Himself. How can I fail to use them? Why should I fear anyone but Him? I say on oath in the name of God who has sent me, to fabricate anything in Whose name is to earn His curse -- that He has sent me after making me the Promised Messiah, that I have full faith in the manifest revelation vouchsafed to me, the truth of which has become established for me by sign after sign. My faith in it is as firm as is my faith in the verses of the Holy Qur'an. There is no difference, not the slightest. I am ready to stand in the House of God and declare on oath that the God Who speaks to me is the same God Who spoke to Moses, to Jesus, and to the Holy Prophet Muhammad[saw], the Elect. Earthly signs have witnessed to my truth, as well as Heavenly signs. Heaven has witnessed for me, as has the Earth. Both have declared that I am the Promised Vicegerent. I was to be rejected also, according to the prophecies. Those whose hearts are shrouded by prejudice do not accept. But I know God will help me the way He has always helped His Messengers. My opponents shall fail. They have not the help of God.

Remember wherever I have denied being a Prophet *(Nabuwwat)* I have denied it in the sense that I am neither an independent bearer of a Law or *Shari'ah*, nor am I an independent Prophet, a Prophet in my own right. But in the sense that I have received spiritual grace from my Mentor and Master, my *Rasul*, that I have been awarded his name and have been gifted with knowledge of the unseen through him, and because of him, I am a *Rasul* and *Nabi* but without a *Shari'ah*.

Being a *Nabi* in this sense I have never denied. In this sense God has called me a *Nabi* or *Rasul*. So in this sense I do not deny being a *Nabi* or *Rasul*."

(A Misunderstanding Removed, The Promised Messiah and Mahdi[as])

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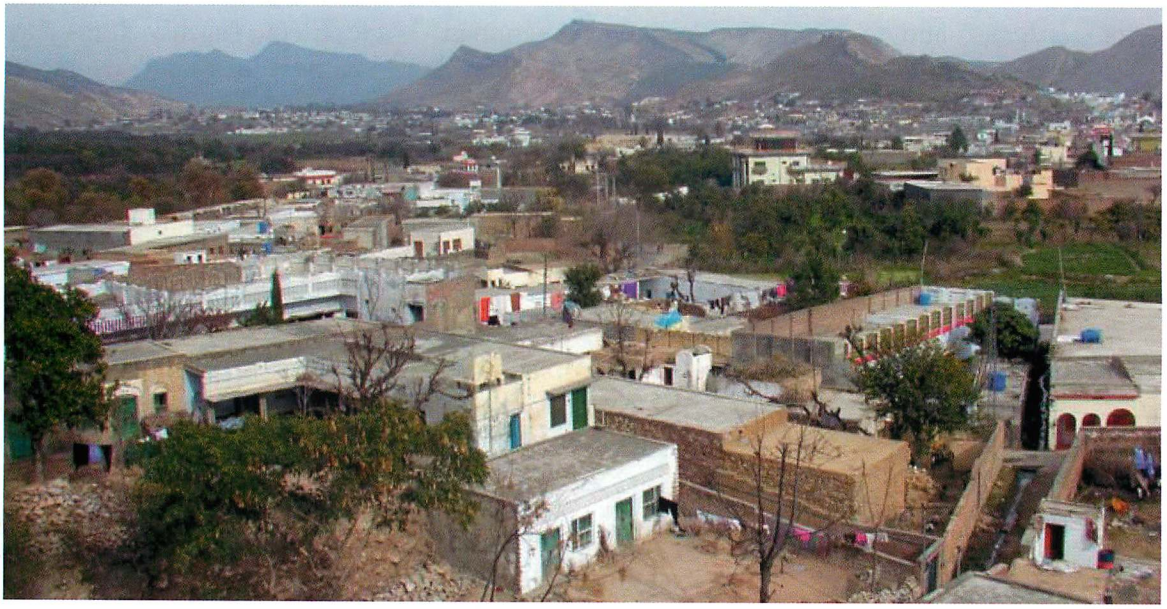
The Sacred Temples of KitÃs

Hamid Ahmad khan

The gods of mythology were above human feelings but even these supreme beings could not bear parting from their loved ones. As the Mahabharata legend has it, that when god Shiva mourned the death of his wife Satti, his tears formed two sacred pools of water. One exists in Pashkar in Ajmer (India) and the other in Kitakshael or Kitās, which in Sanskrit means 'raining eyes'.

Kitās is located on a hill, which is 18 kilometers south of Chakwal in the Salt Range. It is a huge archaeological complex that includes temples, forts, palaces, shrines and caves all surrounding the sacred pool that is more than 2000 feet above sea level



Town of Choa Saiden Shah as it looks from the road going up to the hill where Temples of Kitās are located

Shortly before entering the town of Choa Saidan Shah, the high road to Kallar Kahar passes by a clump of old building overlooking the emerald pool. This is Kitās Raj, revered by Hindus, sacred to god Shiva the Destroyer, and once the center of a grand annual *yatra* for devotees from all corners of the subcontinent.

Cunningham, who believed this to be the site of Hiuen Tsiang's Singhapura Svetavasa – 'White Robes' – after the Svetambra Jains that the Chinese pilgrims found in the city, can be changed to Khetavasa for compound *sv* is easily interchangeable with *kh.* Then it was only natural for Khetavasa to become Kitād. Conversely, it derives from Kataksh Kund or 'Spring of Raining Eyes.'

The Hindus believe that taking a bath in the pool purifies the soul. The pool is partially man-made and reducing the rock has enlarged the basin. It has springs in its substructure and is always brimming with clean water.

Fish gliding just under the surface water adds to the beauty of the surroundings. The worshippers are joined on summer weekends by the nearby mineworkers and visiting youths for a dip in the pool. It is the only source of drinking water for the population of Choa Saiden Shah and adjoining areas. Being a pilgrimage spot, an enticing pond and a water reservoir, there is nothing to stop it from human and animal trespassing.

The place has great historical significance because it was where 4,000 years ago, men like Kali Das and Sauras Das gave birth to legends like Mahabharata and Ramayana. Centuries ago Kitās had been a university of theology where students from Japan, Philippines, Korea and Assam came to learn different arts and sciences. The university also taught linguistics and was a seat of intellectual activities till the arrival of Mahmood of Ghazni (the invader from Afghanistan).

Al-Beruni is said to have called this area the 'center of the earth' when he arrived here measuring the earth from the west to east. It was this place where he studied and learnt Sanskrit and wrote his renowned *Kitab-ul-Hind.*

Even, today, Hindu pilgrims come from India to visit it. The Temple complex is built around a pond, which is mentioned in the Mahabharata epic. According to the story, the Panday brothers were sent into exile after Yudhishtra lost in a gamble to Kaurav's ringleader Duryodhan.

Once during their exile, when the brothers were feeling very thirsty, Yudhishtra sent his youngest brother to find water.

When he did not return he sent the rest of his brothers to search for him. Worried that none had returned after some time he went looking for them and found them lying near the lake.

The lord of the lake then tells him that they drank the water from the lake without answering his questions and were punished for it. If he answered the questions he would bring them back to life. Yudishthir answers correctly and his brothers are restored to life.

Though Kitās has a lot of cultural and historical significance, not many people in Pakistan know about this interesting place

Mahmood Ghaznavi made 17 incursions into India only to plunder gold from Hindu temples. But he garbed himself as a monotheist who was out to destroy idols and statues. He proclaimed himself a defender of the unity of God and professed to be a true follower of the Prophet's tradition.

Mahmood failed to understand that the cleansing of the Kábah of the idols by Prophet of Islām (SAW) at the occasion of the capture of Mecca was not to destroy icons of other faiths but to clean the Kábah of the symbols of ignorance. The purpose of building the Kábah by Prophet Abraham was to establish worship of One and only God. In later days when the pure teaching of Abraham was polluted, the pagans forced such idols into the hallow of the Kábah. Islām, on the other hand, does not condone destruction of places of worship of other religions; rather it proposes that places of worships of other religions must always be protected from plunder and enforcement. Qur'ān is explicit that "There is no compulsion in matters of faith". It was Mahmood Ghaznavi's misinterpretation that got rooted into Afghan culture and finally resulted in the destruction of 2300-year-old statues of Buddha by the *Talibān* in the year 2000 despite worldwide protest.

There is also enough evidence, which suggests that Kitās is an ancient holy site. Long before either the Buddhists or the Hindus revered it, the emerald pond (sounded to a depth of 7 meters) would have been the site of pagan rites. With the rise of Buddhism under King Asoka in the 3rd century BC, a stupa was built and the site was consecrated for the followers of Buddha. Today the oldest edifice among the temples and ruins of Kitās is the plinth of this stupa. Although there is little evidence of Kitās being Singhapura, there is no denying that this was the ruinous stupa lying just outside the city of Singhapura to the south whose 'miraculous powers continued' according to Hiuen Tsiang.

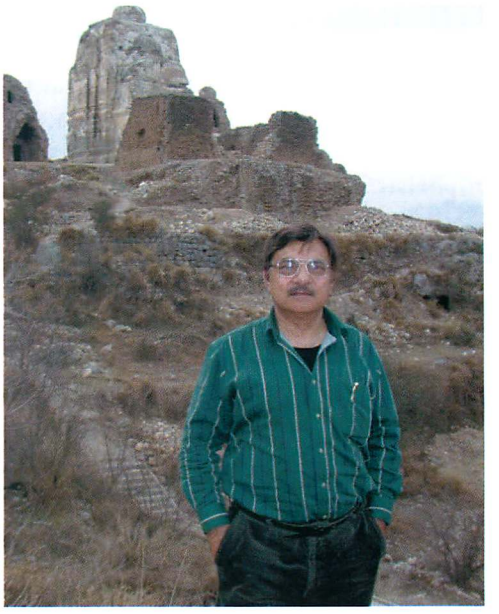
Even at the time of the visit of the Chinese pilgrim, Singhapura was a dependency of Kashmir, but in the following centuries it was completely integrated with that kingdom. The last great disturbance from the west had been Mehr Gul and his Huns. Following several years of barbarity and tyranny, he was defeated in AD 528 by a confederacy of Rajput princes and was banished to Kashmir where he died twelve years later. The next assault was not due until the Ghaznavids, and in the peaceful interregnum of the later half of the 7th century AD, King Durlabhaka Pratapaditya of the Karkota dynasty of Kashmir, nominally expanded his authority to the south and the west.

It was, however, his descendent Lalitaditya Muktapida (AD 724-760) who was to consolidate control over Taxila, the Salt Range and other parts of Punjab. Wherever the arm of the conqueror spread, a house of worship was raised as a mark. In Kashmir the fabulous temple of Martand was built to set the pace for the temple architecture of nearby Nandna and Malot. Still later, braving the uncertainties of the early years of the 11th century, the successors of Lalitaditya were to consecrate the site of the ancient Asokan stupa outside Singhapura with two temples of Shiva. Called Sat Ghara or Seven Temples.' They are attributed to the Pandavas who are believed to have sojourned at Kitās in their years of wandering.

Built of blocks of calciferous limestone that Hindu Shahya temples raised around the ruins of earlier temples are very similar to that of Nandna. From the exterior decoration, which replicated the elevation of the temple on the outside walls, to the square cella with a domed roof topped by the spire, to the vaulted porch, the temples of Kitās were to be humble replicas of the one at Martand. Today, some 900 years after they were raised, these buildings, teetering on the brink of collapse, are dwarfed by a stubby white temple of a much later date.

Their building marks the time when the Vedic supplanted the Buddhist tradition. Asoka's stupa (whose ruined plinth lies forty meters to the east), already almost a millennium old and decaying, was allowed to fall into ruin; the *sangharama* was replaced by a *dharamsala* and the tradition of Shiva's tears forming the pool was born. For the next twelve hundred years Ketās Raj was to be one of the most hallowed sites for the Hindus of the subcontinent.

Subsequently, with the passage of time more and more buildings were added, turning the site into complex of temples, hermitages, and residences. Today the most imposing, and one of the more recent, building is the three storied high Ram Chandra temple overlooking the pool. Behind it stands the *haveli,* a veritable fortress, of Hari Singh Nalwa, the most able general under Maharaja Ranjit Singh, built after 1810 when the Sikhs annexed the Salt Range.



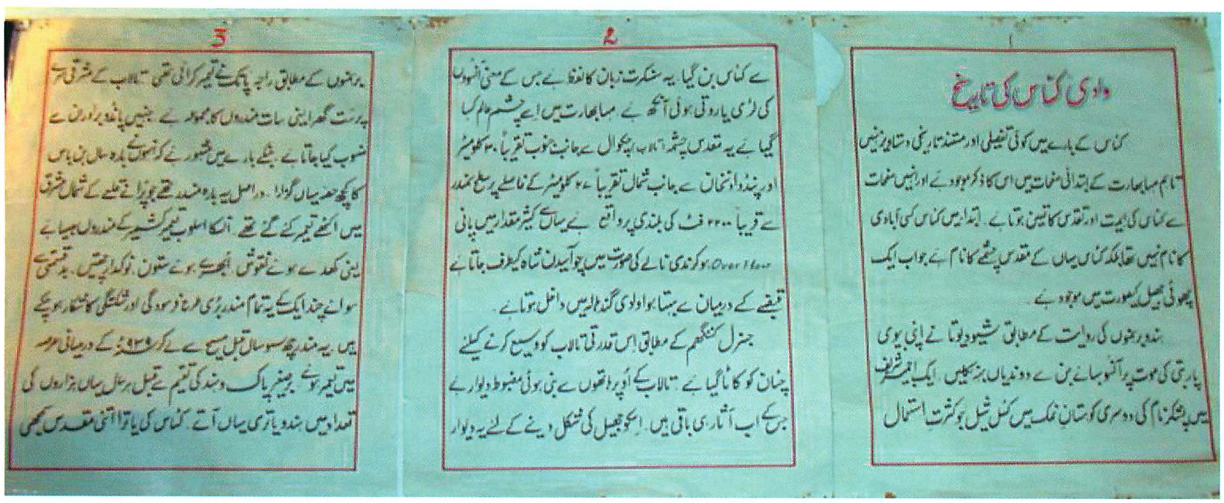
The compiler of this article, Hamid Ahmad Khan, pictured with the oldest temple in background on top of the highest point in the area. (January 2005)

With Independence and the greatest transmigration in human history, Ketās Raj was abandoned. The roofs of the apartments inside Hari Singh's *haveli* and those of the priests' residences were demolished, presumably for the timbers to be used in neighborhood houses. Red sandstone lintels were

wrenched out of doors and windows, jambs were removed and frescoes inside the temples were effaced as a sign of iconoclastic piety.

For years the temple stood abandoned and neglected until the 1980s when a party of *yatris* was allowed for the first time since the 1950s. Then the buildings were cleaned of refuse and given fresh coats of wash. And so the practice continues. Otherwise the site of Shiva's tears for his wife, Sati, remains largely deserted – but for the occasional tourist.

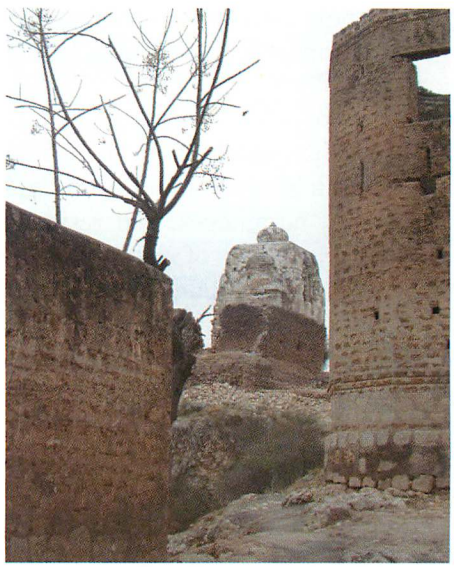
Bellow is the picture of a narration displayed at the SIGHT of the temples.



PHOTOGRAPHS BY HAMID

THE HISTORY OF KETĀS VALLEY

There is no script, which can be defined as an authentic and detailed history of Ketās. Still the beginning pages of Mahabharata mention it as an important holy place. In the early times Ketās was not a name for a township or habitat. Rather Ketās was the name for the revered spring, which still exists in the shape of a small lake.



According to Brahman traditions, god Shiva shed so much tears of mourning at the death of his wife Parbati that they formed two running streams. One by name of Pushkar in Ajmer and the second in the Salt Range at Ketās. The word means streams of tears or weeping eyes in Sanskrit.

While crossing the Jehlum River on the Motorway, one's thoughts turn to what one had read in the history books about the epic battle in which Raja Porus tried to defend his land against the mighty armies of Alexander. One is tempted to ask if there is any monument to commemorate the native hero, but doesn't even bother to ask because you already know the answer.

Most Pakistanis have never heard of a place known as the Ketas Raj. There are no signs of Ketas Raj while passing through the scenic salt range on the motorway, but if you take the Kalar Kahar exit and ask anyone

about it, you will have no problem in reaching the place. To get there, you have to take a well-maintained highway to Choa Saidan Shah. The Ketas Raj comes into view suddenly, without any prior indication, approximately 25 kilometers from the Kalar Kahar exit. It is an impressive complex of seven temples, known as Satghare. It has been described as the second most sacred shrine of the Hindus of Punjab, after the Jawalamukhi temple, now in Himachal Pradesh. This site was once a bustling place of pilgrimage for hundreds of thousands of Hindus and a huge *mela* (fair) was held here every year; it has turned into ruins in half a century. The Hindus from India approached the Pakistani government several times to open the place to them for pilgrimage but that request was denied every time. We were told during our visit that some *yaatris* were to visit the place for the first time the following day and the ruins had been spruced up for the occasion. It was not certain whether the pilgrims were to be from India or from Sindh in Pakistan; I did not, however, see a mention of any such pilgrimage in the Indian media.

MOTORWAY PASSING THROUGH SALT RANGE NEAR KALAR KAHAR

The temple complex is built around a large tank. There is a legend surrounding the tank, which is mentioned in the Mahabharata epic. According to the epic, the Pandav brothers were sent into exile after Yudhishtra lost in the gamble to the Kaurav leader, Duryodhan. Once during the exile, when the brothers were feeling very thirsty, Yudhishtra sent his youngest brother to search for water. The story of the brothers' search for water is described as follows:

"Yudishthir asks Sahdev to go in search of a lake or stream from where they can drink water. Sahdev finds a lake, and is about to drink water himself before calling his brothers then there is a voice, with no body to be seen around, asking him to stop and answer his questions first before drinking the water. Sahdev ignores the warning and continues to drink the water. Taking the very first sip of water, Sahdev faints (almost dead) and falls to the ground. Realizing that Sahdev hadn't returned yet, Yudishthir sends Nakul in search of Sahdev. Nakul finds the lake and Sahdev but decides to drink the water first. The voice again gives him the warning but Nakul also ignores it and drinks the water prior to answering the questions and also faints. Yudishthir get worried and sends Arjun. Arjun finds the lake and Nakul and Sahdev but also drinks the water first ignoring the warning by the voice given to him and faints. Yudishthir then sends Bhim who also lands the same fate as his younger brothers. Yudishthir then goes himself to find the four brothers. On reaching the lake he decides to drink some water but the voice gives him a warning to answer his questions before drinking the water, he then discovers his four brothers and asks why were his brothers lying fainted on the ground. The voice replies that they had ignored his warning. The Yaksha (a form of "Yama-Lord of Dharma") in that lake had cursed that anyone who came to drink the water of that lake was to first answer his questions correctly before drinking the water otherwise that person would die. Yaksha offers Yudishthir that if you are to answer the questions correctly I will spare the life of one of your brothers. Yudishthir then asked the Yaksha to ask the questions."

The questions were about the philosophy of life. A sample of questions and answers:

Q. What is that which can give eternal happiness?
A: Controlling the mind and managing the thoughts to make the mind devoid of negativities and greed and ego and lust, makes the person get away from all problems and be happy.

Q. Whose company is eternally beneficent?
A: The company of noble people is eternally beneficial.

Q. What rescues man in danger?
A: Courage is man's only strength and salvation in danger.

The Yaksh was satisfied with Yudhishtra's answers and returned to life all his brothers.

There have been other legends associated with the place as well.

We took a brief round of the complex, which my mother used to mention to us with great fondness. It has separate bathing quarters for men and women. The surrounding temples are in a dilapidated state and all the idols are now missing from there.

The Ketas Raj has a historical importance that goes beyond its religious significance. This was also a place of learning during ancient times and finds a mention by those genius chroniclers of his travels, Al Beruni. He stayed here for some time and learnt the Hindu philosophy and the Sanskrit language from the Brahmins at this place of learning.

Information for Physicians wishing to help victims of Hurricane Katrina

There are ample opportunities for physicians to volunteer in Louisiana, Mississippi and Texas to help the displaced and affected victims of Hurricane Katrina. If you have a valid medical license in any US state and are listed on the national data base for physicians you can volunteer. please e-mail mqureshi@ucfs.org

In Louisiana

Contact Cherise Stovall at (225)763-5747

The Following items are required:

Copy of medical degree
Certificate of specialization (e.g. board certification)
Active clinical practice/ privileges
License
National practitioner database status
DEA

When volunteering during disaster relief liability is covered by the state. Humanity First can help the doctors in Baton Rouge by picking them up from the airport and coordinating their time.

In Mississippi:

Physician Volunteer line: (225)342-0991 or (225)342-7015

In Texas:

Doctors can just show up at the Astrodome or George R. Brown Convention Center and as long as they have a valid drivers license and a valid medical license in any state they can volunteer.

For relief work in Louisiana it is preferred that we organize doctors in teams of four or more to make sure Humanity First is adequately represented and makes a difference.

Items needed to bring when coming for disaster relief are:

BP cuff and stethoscope
Essential personal supplies
Mosquito repellant
Sleeping bag (the temperature has been in the 90's)

For further information contact:

Mahmood Qureshi at mqureshi@ucfs.org, or (315)395-1405 or pager (860)204-3858

Book Review

INVOCATIONS OF THE HOLY PROPHET OF ISLAM, HADRAT MUHAMMAD MUSTAFA

(PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

Author: Dr. Karimullah Zirvi
Published: June 2005
Pages: 322
Publisher: Ahmadiyya Movement in Islam, USA
15000 Good Hope Road
Silver Spring, MD 20905.

The Holy Prophet Muhammad[saw] can be rightly called as 'the supplicating Prophet.' Hazoor[saw] has taught us supplications for any situation or occasion that the human mind can perceive, with reference to our life on earth and in the hereafter. On this wide spectrum, we have a prayer for requesting a shoelace on one end and an entreaty for a high rank in the pavilions of paradise on the other extreme. The Holy Prophet Muhammad[saw] taught these supplications, at a time when the existence of God was eclipsed by idolatry, polytheism and other erroneous doctrines of polluted religions.

The supplications taught by the Holy Prophet[saw], were carefully preserved by his companions and later on were recorded verbatim, by dedicated compilers in their collections of Hadith. All the *Sahah Sittah* (Bukhari, Muslim, Tirmidhi, An-Nasai, Abu-Daud, and Ibni-Majah) have special sections devoted to the subject.

In our times, *Dua* has been reduced to a mere formality i.e. the raising of hands at opening ceremonies or at the conclusion of obligatory prayers, often unaccompanied by the essential elements of humility, concentration, hope, fear, and righteousness as mentioned in the Holy Qur'an (7:56,57). The worst mockery of the sanctity of *Dua* can be seen in the statements of some pop singers and actresses of the Pakistani film industry, attributing their box-office success to 'the *Dua* of their fans'! Earlier, at the close of the nineteenth century, an intellectual and educationist of the caliber of Sir Syed Ahmad Khan asserted that supplications cannot change the course of events in the physical world i.e. recovery from sickness, success in a project, transition of a sinking business to economic boon etc.

The Promised Messiah[as] not only revived the faith in the acceptance of supplications but also instilled a new spirit and zeal in his followers for supplicating to Allah for Divine help in hour of difficulty. The result of that emphasis on supplications is that Ahmadies consider *Dua* as the most powerful and readily available weapon. For its natural affinity for *Dua*, the Jama'at has benefited from booklets such as *Adiyya-tul-Qur'an*, *Adiyya-tul-Rasool*[saw], and *Adiyya-tul-Masihi-e-Mau'ood*[as], and in recent years a new compendium, *Khazina-tud-Dua*. By the Grace of Allah, in every Ahmadi family,

we come across faith inspiring true stories of the acceptance of prayers, making *Dua* a distinctive feature of our Jama'at.

Dr. Karimullah Zirvi deserves our sincere thanks for compiling a comprehensive collection of the Holy Prophet's supplications titled Invocations of the Holy Prophet of Islam, Hadhrat Muhammad Mustafa[saw]. **The compiler has not only presented the Arabic text of the blessed words of the Holy Prophet Muhammad[saw] and their English rendition, but has also transliterated them for the benefit of non-Arabic readers. It is a very rich collection of the Holy Prophet's[saw] supplications applicable to more than two hundred different situations and occasions. Dr. Zirvi has wisely given very useful and informative material pertaining to the concept of *Dua* and its benefits at the very outset. Every Ahmadi household should posses this great treasure. In fact every adult Ahmadi should own it. The parents should give it as a precious gift, along with a copy of the Holy Qur'an to their daughters at the eve of their marriage. Any Ahmadiyya library would be incomplete without this volume. It should be a companion of every Jama'at office holder. It should be under the pillow of each and every student of Jami'a Ahmadiyya in Canada and the United Kingdom. The book can be given as a gift to non-Ahmadi friends, who harbor some doubts in their hearts about our love for the Holy Prophet Muhammad[saw]. Likewise this book can be presented to non-Muslim acquaintances, with the view of helping them to understand that the Holy Prophet Muhammad[saw] presented a Living, Omnipotent, Omniscient and Loving God, and not a lifeless moon-god as alleged by the anti-Islam media.**

May Allah richly reward Dr. Zirvi for compiling such a useful book. Thank you Dr. Zirvi. Oil your elbow and write more.

(Mian Lutfur Rahman Mahmood)

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عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰه عَنْه قَالَ
قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰه عَلَيْهِ
وَسَلَّمَ إِنَّ اللّٰهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ
عَلَى صُورَتِهِ-

Hadhrat Abu Hurairah related that the Holy Prophet said: "God has Created Adam in His own Image."

(Musnad Ahmad, Vol. 2, p 323)

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MTA USA

VOLUNTEERS NEEDED

MTA International was started in 1992 from London. It now provides transmission around the world and around the clock. This means that a lot of programming needs be prepared and presented. We all know that all MTA programming is made by the volunteers of Jama'at Ahmadiyya all over the world. The USA Jama'at has been lagging behind in this category of sacrifice. MTA USA is now preparing to live up to this responsibility. Volunteers are needed to make programs for MTA. Programs in the following categories are needed:

1) All programs must be in the English language.
2) Subject of the program should be :

a) See America (Visits to various places of interests such as parks, museums, monuments, cities etc.)
b) Children's programs
c) Health and medical sciences
d) Other disciplines such as home improvement, building, sports etc
e) Programs based on local Jama'at functions and events are not accepted
f) All programs should be in a documentary format.

We realize that most people are not familiar with the process of film making. Therefore training will be provided to willing participants. The most important need is for volunteers to go out and video tape the material. All Jama'at members are invited to participate, young and old, men and women.

If you are interested please call the 24 hour help line:

(615) 390- 6775

Suggestions are welcome but workers are really appreciated.

Lutf ur Rehman
Incharge Programming USA